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AN ACCOUNT OF THE DISTRICTS OF  
**BIHAR AND PATNA**  
IN  
**1811-1812**

BY  
**FRANCIS BUCHANAN**

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**PATNA:**

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**VOLUME I**

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**INTRODUCTION  
AND  
BOOKS I-II**



## INTRODUCTION

In 1807 the Directors of the East India Company, in a despatch to the Governor General in Council recommended that a statistical survey of Bengal should be undertaken, and that the work should be carried out by Dr. Francis Buchanan who had been employed in the survey of Mysore; and Dr. Buchanan was accordingly appointed to this work, with the following directions from the Governor-General in Council, which were issued on the 11th of September 1807.

"Your inquiries are to extend throughout the whole of the territories subject to the immediate authority of the Presidency of Fort William.

"The Governor General in Council is of opinion that these inquiries should commence in the district of Rungpur, and that from thence you should proceed to the westward through each district on the north side of the Ganges, until you reach the western boundary of the Honourable Company's provinces. You will then proceed towards the south and east, until you have examined all the districts on the south side of the great river, and afterwards proceed to Dacca, and the other districts towards the eastern frontier.

"It is also desirable, that you should extend your inquiries to the adjacent countries, and to those petty states with which the British Government has no regular intercourse. In performing this duty, however, you are prohibited from quitting the Company's territories, and are directed to confine your inquiries to consulting such of the natives of those countries as you may meet with, or natives of the British territories who have visited the countries in question.

"Your inquiries should be particularly directed to the following subjects, which you are to examine with as much accuracy as local circumstances will admit.

"I. A *Topographical* account of each district, including the extent, soil, plains, mountains, rivers, harbours, towns, and subdivisions; together with an account of the air and weather, and whatever you may discover worthy of remark concerning the *history* and *antiquities* of the country.

"II. *The Condition of the Inhabitants*; their number, the state of their food, clothing, and habitations; the peculiar diseases to which they are liable; together with the means that

have been taken or may be proposed to remove them; the education of youth; and the provision or resources for the indigent.

"III. *Religion*; the number, progress, and most remarkable customs of each different sect or tribe of which the population consists; together with the emoluments and power which their priests and chiefs enjoy; and what circumstances exist or may probably arise that might attach them to Government, or render them disaffected.

"IV. The *Natural Productions of the country*, animal, vegetable, and mineral; especially such are made use of in diet, in medicine, in commerce, or in arts and manufactures. The following works deserve your particular attention :

"1st. The *fisheries*, their extent, the manner in which they are conducted, and the obstacles that appear to exist against their improvement and extension.

"2nd. The *forests*, of which you will endeavour to ascertain the extent and situation, with respect to water conveyance. You will investigate the kinds of trees which they contain, together with their comparative value, and you will point out such means, as occur to you, for increasing the number of the more valuable kinds, or for introducing new ones that may be still more useful.

"3rd. The *mines and quarries* are objects of particular concern. You will investigate their produce, the manner of working them, and the state of the people employed.

"V. *Agriculture*, under which head your inquiries are to be directed to the following points :

"1st. The different kinds of *vegetables* cultivated, whether for food, forage, medicine, or intoxication, or as raw materials for the arts : the modes of cultivation adopted for each kind; the seasons when they are sown and reaped; the value of the produce of a given extent of land cultivated with each kind; the profit arising to the cultivator from each, and the manner in which each is prepared and fitted for market. Should it appear that any new object of cultivation could be introduced with advantage, you will suggest the means by which its introduction may be encouraged.

"2nd. The *implements of husbandry* employed, with the defects and advantages of each, and suggestions for the introduction of new ones, that may be more effectual.

"3rd. The manure employed for the soil, especially the means used for irrigation.

"4th. The means used for excluding floods and inundations, with such remarks as may occur to you on the defects in their management, and the remedies that might be employed.

"5th. The different breeds of the *cattle, poultry, and other domestic animals* reared by the natives. The manner in which they are bred and kept; the profits derived from rearing and maintaining them; the kinds used in labour; whether the produce of the country be sufficient, without importation, to answer the demand, or to enable the farmer to export; and whether any kinds not now reared might be advantageously introduced.

"6th. *Fences*, the various kinds that are used, or that might be introduced, with observations concerning the utility of this part of agriculture in the present state of the country.

"7th. The state of *farms*; their usual size, the stock required, with the manner in which it is procured; the expense of management; the rent, whether paid in specie or in kind; the wages and condition of farming servants and labourers employed in husbandry; tenures by which farms are held, with their comparative advantages, and the means which, in your opinion, may be employed to extend and improve the cultivation of the country.

"8th. The state of the *landed property*, and of the *tenures* by which it is held, in so far as these seem to affect agriculture.

"VI. The progress made by the natives in the *fine arts*, in the *common arts*, and the state of the *manufactures*; you will describe their architecture, sculptures, and paintings, and inquire into the different processes and machinery used by their workmen, and procure an account of the various kinds and amount of goods manufactured in each district. It should also be an object of your attention to ascertain the ability of the country to produce the raw materials used in them; and what proportion, if any, is necessary to be imported from other countries, and under what advantages or disadvantages such importation now is, or might be made; you will also ascertain how the necessary capital is procured, the situation of the artists and manufactures, the mode of providing their goods, the usual rates of their labour; any particular advantages they may enjoy; their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets. Should it appear to you that any new art or manufacture might be introduced with

advantage into any district, you are to point out in what manner you think it may be accomplished.

VII. *Commerce*; the quantity of goods exported and imported in each district; the manner of conducting sales, especially at fairs and markets; the regulation of money, weights, and measures; the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads.

"In addition to the foregoing objects of inquiry, you will take every opportunity of forwarding to the Company's Botanical Garden at this presidency, whatever useful or rare and curious plants and seeds you may be enabled to acquire in the progress of your researches, with such observations as may be necessary for their culture."

The present volume contains Dr. Buchanan's report for the districts of Patna and Bihar, which he surveyed in 1811-12: and it will be observed that in the arrangement of his report he carried out his instructions to the letter. An abridged edition of the report was published by Mr. Robert Montgomery Martin in 1838 as the first volume of his "Eastern India". Every man who has any knowledge of Dr. Buchanan's work admires, and is indeed amazed at his industry and capacity; each of his reports is a mine in which subsequent compilers of "statistical accounts" or gazetteers have delved; and though all might agree that some editing of these lengthy documents might be done with advantage, few would agree on what should be omitted and what retained; and all agree in condemning the abridgment of Mr. Montgomery Martin. The report is now published as a whole without abridgment. The Journal which Dr. Buchanan kept while he was making his survey in these districts, an elaborate tour-diary, illustrating the attention which he gave to the checking of information received, was edited by the late Mr. V. H. Jackson, and published in the Journal of the Bihar and Orissa Research Society in 1922 (vol. VIII parts III and IV).

For an account of Dr. Francis Buchanan himself, of his life and work, the reader may be referred to Sir David Prain's Memoirs published in Calcutta in 1905: "A sketch of the life of Francis Hamilton (once Buchanan) sometime Superintendent of the Honourable Company's Botanic Garden, Calcutta".

The area with which Buchanan was concerned in Bihar and Patna was a part of the old zila Bihar, consisting of the present districts of Patna and Gaya, excluding on the south the parganas of Siris, Kutumba, Chirkanwan and Sherghati, and including on

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the east the area up to the Kiul river, Malda, Amarthau and Salemabad which is now part of Monghyr district. In 1812, the parganas abutting on the Son in the west of the area were transferred from the Shahabad jurisdiction; the northern part of Maner to the jurisdiction of the magistrate of Patna; and Masaura, Arwal, Ancha, Manaura and Goh, with the southern part of Maner pargana, to Bihar.

For this great area, of about 5,350 square miles, Dr. Buchanan made his great survey: topographical, archaeological, zoological, botanical, geological, economic, historical. The late Mr. Jackson, in the Appendix to his edition of Buchanan's Journal gave a note on the Report on the minerals; and in his Introduction he explained the care with which Buchanan made his observations of the hot springs in the district. The scientific parts of the report: the enumeration and classification of the fishes, plants and minerals, are of the first class; and if Buchanan had done no more, it would have been surprising, in view of the limits of time imposed on him, and his small staff, that he was able to do so much. It is difficult to speak regarding the statistical value of his elaborate economic and agricultural tables: his crop statistics are not tabulated in a manner which makes anything like exact comparison with the results of the recent survey and settlement proceedings possible. His estimate of the rural population, based on his estimate of the extent of cultivation will be found, if comparison for given areas is made, to agree in a quite remarkable manner with the results of later census operations.

Buchanan based his map of the district on the map in Rennell's Bengal Atlas. Mr. Jackson remarked that he preserved the same scale, of ten nautical miles or 11·53 British miles to the inch. Place-names were indicated on his map by numbers; and a key was attached. When Montgomery Martin's edition of the Behar Report was published, a reduced edition of Buchanan's map was prepared, to conform to the size of the printed pages, on a scale of 21 $\frac{1}{4}$  miles to the inch: and owing to the reduced size of the map, much of Buchanan's detail was omitted. Mr. Jackson remarked in his Introduction to the *Journal* that the value of Buchanan's maps would have been considerably enhanced if they had been reproduced on a somewhat larger scale, such as that of eight miles to an inch, and a reproduction on that scale has been prepared for the present volume.

When Rennell made his map of South Bihar for the Bengal

Atlas, Shahabad consisted of the northern parganas of what is now Shahabad district, together with the parganas of Maner, Masaura, Arwal, Ancha, and Manaaura on the east of the Son. The southern portion of what is now Shahabad formed zila Rohtas, together with Japla and Bilaunja, now in Palamau; and Siris and Kutumba, now in Gaya district. The map of South Bihar accordingly gave to Buchanan, in the boundaries of zila Rohtas, the northern boundaries of Siris and Kutumba, not accurately shown by Rennell, to form part of the southern boundary of Bihar district; but after this, until he came to the Phalgu river, Buchanan had to show as the district boundary the north-eastern boundaries of Chirkanwan and Sherghati, wherein Rennell's map would have been of no assistance. Rennell's boundary, which Buchanan followed so far as it was of assistance to him, can hardly be called approximately correct, if it is compared with the pargana map which was prepared at the Revenue Survey; though it roughly follows the actual boundary line, showing a salient of some kind where there is a salient, and giving a shape of boundary which resembles approximately the correct line. Buchanan's boundary, where he lacks the assistance of Rennell's map, is of much the same kind as Rennell's roughly following the shape of the line, and it may at least be said that he has done the work as well as Rennell. From the manner in which the general shape of the line has been correctly followed, though his salient shown may be about five miles from its correct position, it would appear probable that he had some kind of pargana maps for a guide, of which he made the best use he could. His southern boundary is worst where it follows Rennell; and thence eastwards in Siris and Chirkanwan, where it is never within several miles of accuracy. The direction of the line is correct; but it is far south of its proper position; and the salient thrown out by Pahra, south-west of Gaya, is shown four miles east of its proper position. Henceforth, following the boundaries of Sherghati on the one side and Pahra and Maner on the other Buchanan is very much more nearly correct. The internal detail of the map, the courses of rivers and the relative position of towns, is generally correct.

Buchanan's plan of Patna and Bankipore was published in March of 1925 in the Journal of the Bihar and Orissa Research Society, (Vol. XI part I), with a commentary on its description of the river-front.

The comparison of the original manuscript with Montgomery

Martin's edition was made by Mr. C. E. A. Oldham, C.S.I., and a typed copy of the omissions, and of the corrections required was made by Miss Anstey, to whom acknowledgment is due for the perfect manner in which this work was done.

J. F. W. J.



AN ACCOUNT OF THE DISTRICTS OF BEHAR AND  
OF THE CITY OF PATNA.

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AN ACCOUNT OF THE  
Districts of Behar and of the  
City of Patna

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CHAPTER I

EXTENT, GENERAL APPEARANCE AND SOIL

The survey, which I have now made, includes the districts under the authority of two judges and magistrates; one who presides over the city of Patna and a small adjacent territory, and the other who presides over what remains after several dismemberments of the district of Behar. This last is more usually known among the natives by the name Gaya, from the residence of the chief officer of police, and this would be no doubt a more proper denomination than Behar, as avoiding the ambiguity of applying the same name to a district and to a province. Behar was formerly much more extensive, but some time ago a judge having found the extent of his jurisdiction burthensome, persuaded government that his charge was too extensive, and in one sense this was no doubt perfectly true, as the labour that would have been required for the full and proper execution of the duties of his office vastly exceeded the ordinary powers of man; but then the district of which he complained was not

**Extent and  
Boundaries**

attended with more trouble, either from extent or population than others usually are; and the expense of the establishment already kept up for the administration of justice and police, is quite enormous, and probably ought not to be increased. Part of the district of Behar was therefore separated, and placed under the management of the Judge and magistrate of Ramgar and still continues annexed to that jurisdiction. Another portion was annexed to Shahabad and continued for some years united to that district, but while this survey was going on, this part was separated from Shahabad and partly annexed to the City of Patna and partly restored to Behar; but at the same time, a portion of what had previously been under the jurisdiction of Behar, was placed under the authority of the City magistrate.

The Collector of Behar has under his care the revenue of by far the greater part of the territories that are under the two magistrates, but a small portion of the division of Behar called Duriyapur which constitutes Pergunah Melki, pays its revenue to the Collector of Tirahut, which is attended with considerable inconvenience. The district under the management of the Collector of Behar is, however, vastly more extensive than the jurisdictions of the two magistrates, as it comprehends, I believe, the whole of the Ramgar district. He resides at Patna, which is the most convenient residence that could have been adopted, as all considerable zemindars require at any rate to have an agent at that city to attend the court of Appeal; but the immense distance of many parts of the territory from the treasury and the petty nature of numerous properties have rendered it necessary to appoint Tahasildars, or native assistants to the Collectors, nor without great inconvenience to the petty landholders could their services be avoided, although in certain instances their employment has undoubtedly given rise to evil practices.

The territory of which I am now giving an account occupies the central parts of the Mogul province of Behar. Its greatest extent from the banks of the Kiyul to its south west corner near

the Son, in the direction of east northerly, and west southerly, is about 120 miles, and its greatest width, crossing the above line at right angles, from Patna to the boundary of Ramgar upon the Bardi river is nearly 80 miles. According to Major Rennell its southern extremity is in about  $24^{\circ} 30'$  and its northern in  $25^{\circ} 39'$  N. lat. Its eastern extremity is about  $2^{\circ} 3'$  east from the meridian of Calcutta, and its extends  $1^{\circ} 46'$  farther in that direction.

By tracing the boundaries on Major Rennell's map I find that it contains 5358 square miles, of which about 403 belong to the city jurisdiction and 4955 to Behar, but it must be confessed that the southern boundary towards Ramgar could not be traced with any sort of precision and that the boundary between the two jurisdictions is very ill defined. The errors in some parts however will probably be compensated by other errors of a contrary nature in other parts, so that on the whole the general result is not probably far from the truth; but with respect to the subdivisions, the claims are so discordant, and the territories so miserably intermixed, that very little reliance can be placed on what I have been able to trace, especially as the details in the Bengal Atlas are somehow liable to many great objections.

With regard to the statements of the various kinds of soil and extent of cultivation, I found the people more communicative than those of Bhagalpur, but not so intelligent as those of Bengal. I took therefore great pains in travelling through the country in different directions, and in the construction of the General statistical table (No. 1) I have been much guided by what I actually saw.

The two districts, into which the territory that I am now describing has been divided, are very compact, except that the boundaries with Ramgar and with each other are very irregular, that a small corner of Saran near Danapur projects across the Ganges and that a small detached corner of Bhagalpur is included in the division of Sheykhpurah and should be annexed to Behar, and much convenience would arise from rendering the boun-

darios straight and well defined. The people of division Vikrampur in Behar are also very anxious to be placed under the magistrate of Patna as vastly more convenient for their attendance, and being a petty territory I do not see that this could add much to the oppression of his laborious duty. The residence is judiciously placed in the town and, although close by the boundary of his district, it is abundantly convenient for all concerned. The residence of the judge of Behar has not the same advantage, and is far from being centrical. It is true that his vigilance is peculiarly required over the populous and very disorderly town of Gaya; but the attendance of those from the eastern parts of the district occasions much inconvenience, and Baragang, the residence of the ancient kings of the country, would have been a more convenient situation. The old city of Behar is also a very fine situation, uncommonly healthy, rich and commodious. The change, however, would occasion very considerable temporary inconvenience and expense, nor is the situation of Gaya so bad as to make a change necessary. Perhaps on the whole, the greatest improvement that could be made on the arrangement of these two districts would be to place the superintendence of the pilgrims and the police of the town of Gaya under the charge of the gentleman employed to grant licences, and to remove the courts from thence to Patna. At present every zemindar must have an agent at both Gaya and Patna; but were the courts removed to Patna, the same agent would transact his business with both Judge and Collector. Besides the situation of Patna, although not centrical, would, for the greater part of the district, be fully more convenient than Gaya. As the Jurisdictions of two Judges and magistrates in the same places might perhaps occasion some inconvenience, one of the gentlemen might act as Judge and the other as Magistrate for the whole of the united districts, a division of duties, which, if practicable on account of expense, would be very desirable, as many persons are very well qualified for one department, and quite unfit for the other.

The arrangement of subdivisions has not been quite so badly managed as in Bhagalpur, yet it is liable to very great objections. The jurisdictions are very irregular in boundary; in some places portions are detached and surrounded by other jurisdictions, some are of trifling size and importance, others are monstrous in extent and population, and finally others have their superintending officers placed in their corners.

In this district there is much land of rather a poor soil; but the proportion absolutely unfit for the plough is smaller than in Bhagalpur or

**Soil** Puraniya. Close up to the very hills is in general arable; there being, even in their immediate vicinity, very little stony broken land, and there are few of those extensive tracts of high sandy barren land, which in Puraniya are so prevalent. The land occupied by rock or stone, as I have said, is confined almost entirely to the hills, and these are in general exceedingly rugged and barren. No part of them has been brought into cultivation, nor could it be done to advantage. In a few fields near or among the hills small stones are scattered amidst the soil; but where other circumstances have been favourable, these do not impede the plough.

Very few of the islands in the Ganges belong to these districts, and its southern bank is in general high, so that the quantity of land which it has covered with sand is inconsiderable, and is chiefly confined to the islands. Near the larger rivers of the interior again, especially near the immense channels of the Son and Phalgu, the strong dry west winds of spring have blown from the parched beds of these torrents large heaps of sand, which form little hillocks, frequently changing place, and perfectly barren, but the extent is not great, and reaches only a very short way from the channels. The channel of the Son again is in some places of a tolerable soil, and in the dry season is cultivated without the smallest danger of interruption from its stream, although these cultivated parts are not at all higher than the surrounding sands, and cannot be considered as

islands. Where the soil is alleged to be incapable of cultivation, on account of its being too sandy and light, it is usually called *shor*, *usar*, *reher*, or *bala*. The third term is however more peculiarly applied to the soil containing soda, which is always of a sandy nature, and some soils called *reher* contain no soda; but all soils containing that substance are called *reher*.

In the western parts of the district especially, is some high swelling land of rather a poor soil, and much neglected, being covered with thorny bushes, among which in the rainy season there is some pasture; but in the dry season it is exceedingly parched and dismal. This circumstance gives it the appearance of more sterility than it actually possesses, and on the whole it is much neglected, more however owing to the fault of its owners than its own defects; for where pains have been bestowed, it produces several crops.

Although calcareous nodules are found in various parts of these districts, I nowhere heard them alleged as a cause of barrenness. Soda however is much more copious than in Bhagalpur, and in some parts was reckoned to render the soil unfit for cultivation; while in others the fields on which it effloresces are regularly cultivated. Where the soil is fitted for rice, the soda seems to do no harm; because during the rainy season it is so much diffused by the water employed in the cultivation of this grain, that it does little harm; but when concentrated by drought, so as to form a white efflorescence on the surface, it would seem to burn up whatever is attempted to be reared.

A soil red on the surface is very uncommon in this district, and is chiefly confined to some poor sandy lands; but in a few parts there is a yellowish clay very productive, when properly supplied with water it often contains calcareous nodules, and is found chiefly on the banks of the Ganges. The prevailing soil is of an ash colour, more or less inclining to brown, and partly clay, partly mixed. The clay is most commonly called *kewal*, and on the whole is reckoned best. It is most retentive of moisture, and some crops can be reared on it in

the dry season without artificial watering, a circumstance in these districts of great importance.

The mixed soil in most parts of the interior of the country is usually called *pairu*, and must on all occasions be watered, even when cultivated with some of the crops, (wheat and barley), that on clay soil would, it is alleged, be injured by that operation; and in fact almost the only thing that will grow on it during the dry season without watering, is the *cicer arietinum* (*but*). This *pairu* soil is however seldom very free, so that when it is necessary to have a field well dressed, the implement called *chauki* is in general required to break its clods. Near the Ganges, and in the east side of the district the mixed soil is more usually called *dhus* or *dorassa*, and requires less irrigation or even none, if it is liable to inundation. When the mixed soil is stiffer than usual, and approaches to clay, in some parts it is called *guri-dorassa* being then of a whitish colour; but in some places the *guri* is reckoned a species of clay. In some parts again a rich free soil is called *basori*, while *dorassa* is confined to that of a poorer nature; and if the proportion of sand be very great, it is called *balasundri*.

In the accompanying map, which is on the scale of the Bengal Atlas, I have attempted to give a delineation of the hills; but the scale

**Elevation** being vastly too small to admit of names, or even numbers, I have given a map drawn on a larger scale by a native assistant, where references by numbers to a list of the hills in the index will be found. It must, however, be observed that few of the hills of any considerable extent have appropriate names, and that each part of such is usually denominated by the village, which it overhangs; but in such cases each ascent to the hill (*ghat*) has usually an appropriate name, and these, as often as I can, shall be mentioned in the maps.

The hills here, like those of the western part of Bhagalpur, being all of what is called a primary structure, are exceedingly rugged, although some, from a difference of their component parts,

are more broken than others; but this difference is chiefly observable at a distance. On a near approach all are found almost equally barren, and unfit for the plough. Their sterility is rendered more conspicuous by their nakedness; for in many parts they seem incapable of producing even bushes; and where a few trees would spring, they are kept in a very stunted condition, being cut so soon as it is possible to convert them into charcoal. Nor is the naked and broken appearance of these hills in any degree enlivened by flocks, as for by far the greater part of the year they are too much scorched to produce any herbage. Towards the southern boundary however they are not so hideous. There the extent of forest gives an ample supply of fuel, and the precipices are covered with trees and bamboos sufficient to enliven the view, although they do not acquire great dimensions. A great many of the hills are scattered about with the utmost irregularity, and are quite insulated among the soil of the plains, by which they are surrounded; but in the heart of the district are three remarkable clusters. One on the west side of the Phalgu is of a roundish form, and contains a good many hills separated by various level passages, and each possessed of an appropriate name. The whole cluster, by the natives whom I consulted, is called Barabar-Pahar, a name said to have been given by the Moslems. In the Bengal atlas this cluster is called the Currumshaw hills, the origin of which name, I presume, is as follows. A remain of antiquity called Karna-chaupar, or the seat of Karna is found on these hills. Major Rennell finding them celebrated for this antiquity, seems to have considered the final *par*, as the word *pahar*, a hill, and from Karna-chau, has formed Currumshaw. Another cluster or ridge is on the east side of the Phalgu, and runs about WSW. and ENE. for a considerable way. From its vicinity to the abode of many potent kings of the most remote antiquity, this chain is called the *Rajagriha-pahar*, hills of the palace. It consists of two parallel ridges with a narrow valley between, and is intersected by various passages. Adjacent besides to

the two ridges are many detached peaks and hummocks. The third cluster is the least considerable, and is a long narrow ridge adjacent to Sheykh-purah. It runs for some way from east to west, and then bends towards the north. It consists of a single narrow ridge with several interruptions and narrow passages. The elevation of none of these hills appeared to me considerable. Those immediately above the hot and sacred springs of Pajagriha seem to be the highest, and to judge by conjecture, may be about 700 feet perpendicular height. The hills towards the southern boundary are more considerable, and some of them may be twice as high as those of the palace of the ancient kings. They in general run easterly and westerly; but, so far as the extent of this district goes, there are level passages among them in all directions; a continuation of hills, however, and of narrow vallies, reaches with little or no interruption to a great extent, and perhaps to Cape Comorin, and all these hills are considered as a part of the Vindhyan mountains, by which the great Gangelic plain is bounded on the south. The hills of this district nowhere approach the Ganges; and they in general arise immediately from the plain with very little, and often no broken ground adjacent to their roots.

The interior of the country, reckoning from the Ganges as an ocean, is in general flat, and does not rise into swells like the Bhagalpur district, so that it is better fitted for the cultivation of rice; but it is by no means liable to inundation, and has been fitted for this crop by vast pains bestowed in collecting and conducting water. In a few places the torrents from the mountains overflow their channels, for a day or two during the heaviest falls of rain, and do some occasional injury; but this is trifling, and such inundations, which happen only in some years, in general improve the fertility of the soil, over which they have extended, nor have I considered land liable to such accidents as inundation. In general, however, these torrents have worn channels of so great a width and depth, that they seldom overflow.

The immediate bank of the Ganges in most places is high, and is not inundated except perhaps in some spots, where at the very highest floods, for a day or two, it may be covered to a few inches. This land is called *bhitha*, as affording a good situation for houses, or *dihi*, implying high. It is in general very rich, and highly cultivated. It gives in the rainy season a crop of maize or *janera* (*holcus sorghum*) intermixed with various articles; and in the dry season large quantities of wheat, barley, poppy and vegetables are reared by artificial watering. Where the immediate banks of the Ganges are low, and subject to inundation, they are called *diyara*. The whole extent of such land at all considerable is between Duriyapur and Suryagarha on the frontier of Bhagalpur, and it entirely resembles the very productive land of that district, to which it is adjacent.

Parallel to the Ganges, and extending from the eastern extremity of these districts to a little west from Patna, is a low tract analogous to the Chaongrs of Bhagalpur, but in this district such land is usually called Tal or Jala, although in a few places the term Chaongr is also employed. Here such land is very well cultivated. Where the water covers the ground very deep, it can only be used for winter crops; but, where the inundation rises only a few feet, it has been intersected in all directions by small banks, which divide it into plots for rice, and exclude all water that is superfluous; while sluices admit a supply, when the rain that falls on the plot is inadequate. The whole of this Tal or Jala, together with a few islands and low banks (Diyara) on the side of the Ganges, with the parts of the channel of the Kosi that are cultivated, as before mentioned, constitute the inundated land of these districts.

The term *Tariyani*, it must be observed, is here applied to the bank of the Ganges, whether high or low, whether clay resisting the encroachments of the river, or a soft mould crumbling every year in one place and collecting in another. In Nepal the same term is applied to the part of the kingdom

that is situated on the great plain of Hindustan, and implies the country of boats.

In the 2nd table will be seen the proportion of the inundated land that is generally covered throughout the rainy season, and that is only covered, for some days at a time, twice or thrice in the season.

## CHAPTER II

### THE RIVERS

In treating of the rivers of these districts I shall first give an account of the Ganges, and then of the rivers which fall into it.

It might be expected that this immense river, fed by innumerable sources, **The Ganges** springing from perhaps the highest mountains in the world, would in spring receive large additions from the melting snow, and would then receive a large increase. Some of the branches of the Ganges no doubt receive such an increase; but owing to the circumstances explained in my account of Purnaniya, the increase is in general by no means considerable, and in the Ganges at Patna is little, if at all perceptible. The people indeed say, that no increase is ever observable, until a movable feast called the Dasahara,\* which happens on the 10th day of the moon in Jyaishtha, and is in fact about the usual commencement of the periodical rains. This year my people, who daily frequent the river to bathe, say that it has been gradually diminishing during the whole of the parching heats of April. The melting of the snow undoubtedly contributes to enlarge the river; but is not able to counteract the causes of diminution; and Patna is so far from the sources of the Ganges, or of any of its grand branches, that any cause suddenly affecting them produces no visible change. About the middle of May, however, the Ganges at Patna rose about a cubit; but this was probably owing to the partial showers of spring, as the Punpun, which has no

\* Dasahara Gangasnan.

communication with the snowy mountains, rose about the same time. In this district the Ganges is nowhere fordable at any season, and its channel, when clear of islands, is generally about a mile wide; but in spring by far the greater part is a mere dry sand, covered with clouds of dust, which render all objects at any distance invisible; so that, travelling on its channel, one might imagine himself in the midst of a frightful desert. The channel is almost everywhere pure sand, in a few parts however there is clay, which in the dry season is usually cultivated.

The Ganges comes to the boundary of this district just where it is joined by the Son, a little way above the town of Sherpur. From thence it passes east with an undivided channel, until it reaches about two miles beyond the cantonments of Danapur, forming in general the boundary between the districts of Patna city and Saran; but immediately above the cantonments a small corner of the latter is placed on the south side of the river. On this part of the Ganges, Danapur and Digha are the only places in these districts which carry on an export and import trade by water.

The island, when Major Rennell made his survey, which was opposite to the cantonment of Danapur, seems to have been carried away; and that, which was then situated east from it in the middle of the river, now in a great measure adheres to the southern bank. In the rainy season a passage still continues open, but in the fair season its upper end becomes perfectly dry, and boats can no longer reach the Company's cloth factory situated on the former bank of the river. This island is now about six miles long, and where largest, about one broad. The upper end belongs to this district, and the lower to Tirahut. In the rainy season some goods are exported and imported by water at the Company's factory and at Barker-gunj. Many boats, however, especially those intended for the accomodation of travellers, are kept in the lower end of this channel at Barker-gunj.

The main channel passing round the north side of the above mentioned island, does not now

receive the Gandaki at Hajipur; a long, wide, and cultivated tongue of land projects from the west side of the Gandaki, and passing east about six miles from Hajipur, separates the stream of the Gandaki from the Ganges; but, as in the rainy season, a small channel separates this tongue from the northern shore; the union of the two rivers is still supposed to take place where it did formerly, and on the full moon of Kartik the holy spot is frequented by immense multitudes, and at Harihar-chhatra on the west bank of the Gandaki, opposite to Hajipur, there is then held a very great fair, especially for horses. In the great channel of the sacred river, between this tongue of land and the custom-house at Patna, is a small island; but both this and the tongue belong to Tirahut. Near where the river comes to Patna from the north, and near the custom house are Colonelgunj and Babuyagunj marts, where there is much trade; and near the latter is the opium factory, from whence the exports are highly valuable.

Below this island the main channel washes the walls of the old city of Patna, where many goods are imported at Khajeh Kulanghat. Immediately below the old city is Marusgunj the principal seat of trade in Patna; and a little lower down, at Rekabgunj, there is some business. About the extremity of the suburbs, at Jafur Khan's garden, the Ganges divides into two branches, which surround a very large island divided into two very unequal portions, and about nine miles in length. Part of both portions belong to the district of the city of Patna, and part to that of Tirahut. The river here taking a bend to the south; the branch, which goes to the east of this island, is by far the largest; but boats of any size can at all seasons pass through the western channel between the island and Phatuha. This is a place where there is much trade.

From the lower part of this island to Bar the Ganges runs easterly for about 21 miles with an uninterrupted channel. For some way part of the channel is claimed by the people of this district, but opposite to the whole division of Bar all the

channel is considered as belonging to Tirahut. For about eight miles however above Bar there runs parallel to the Ganges an old channel of the river, navigable in the rainy season alone, and separating from the main a narrow island called Ramnagar Diyara, which belongs entirely to this district. Bar is a place of very considerable trade; but the only place between it and Phatuha, where exports or imports are made, is Kusbah-Nawada, a mart of very small importance.

Below Bar the Ganges takes a considerable sweep to the north, and a narrow old channel separates from the main an island belonging to this district called Malai-Diyar, but this channel is navigable only in the rains, nor is there any mart on this part of the river.

Beginning about five miles below Bar, the Ganges runs SE. for about 28 miles to the boundary of the district of Behar with Bhagalpur. Opposite to Duriyapur, about 16 miles in a direct line from Bar, are two islands, one belonging to Tirahut and the other to Behar. Except at this last place the whole in this extent of the great channel of the Ganges is alleged to belong to Tirahut, but the whole south bank belongs to Behar. On this are Mokayang and Duriyapur, two small marts.

About two miles below Duriyapur the Ganges sends off a small channel called *Mar-Gang*, or the dead river, which soon separates into two branches, each taking the same name, and after a course of eight or nine miles they reunite, and immediately afterwards, joining the Haluhangr, communicate with the Kiyul by means of the Rohuya. In the dry season the water of the Haluhangr Mar-Gang and other adjoining creeks seems perfectly stagnant, and in the floods sometimes runs one way and sometimes another, according as partial rains swell one channel more than another. On the banks of the southern or western branch of the Mar-Gang is situated Barhaiya, a small mart.

The eastern and northern branch of the Mar-Gang, which when Major Rennell made his survey seems to have been the great channel of the river, is in some parts of its course called Sarla. It soon

divides into two branches, the south western of which or the Sarla, rejoins the first described, and most westerly Mar-Gang; while the other, called also Mar-Gang, runs parallel and near to the great Ganges, until it approaches Suryagarha, where it joins the Kiyul. These three old channels of the Ganges, together with its present grand stream, and the Kiyul, include three very large and fertile islands, which have given rise to numerous disputes and bickerings, nor are the limits belonging to the adjacent districts of Bhagalpur, Tirahut, and Behar, at all clearly defined.

In my account of the rivers which fall into the

**The Rivers which  
fall into the  
Ganges**

Ganges from the southern parts of Bhagalpur, I had occasion to describe their general appearance, and it entirely resembles that of the following rivers, only that one

of those in Behar,—the Son, is larger than any in Bhagalpur, and at all seasons and in every part of its course contains water above ground. This immense torrent forms the undisputed boundary between these two districts and Shahabad for about 55 miles in a direct line from its mouth upwards, and is in general almost equal in size to the channel of the Ganges. After heavy rains the channel is almost filled, but does not overflow, and has a rapidity that is scarcely compatible with navigation upwards; but during the rainy season boats of five or six hundred *mans* burthen pass the whole extent of these districts, and small boats of 20 *mans* can pass the whole year. During the dry season there are many fords; but the ferry boats in all places ply eight months in the year, and there being many long reaches that at all seasons have every where deep water, some boats are kept there throughout the year. The aspect of the river during the heats of spring is still more desert than that of the Ganges, and its eastern bank is in many parts overwhelmed with sandy, barren downs, blown up from its channel. In some parts the channel consists of clay and is cultivated. It is nowhere rocky, but with the sand is intermixed a variety of small pebbles, some of them very ornamental,

and the floods have strength enough to carry some of these as far almost as the mouth of the river. The Son, according to the Bengal Atlas, formerly joined the Ganges at Maner, but a tongue of land has been formed, projecting east from the Shahabad district, so that Maner is now three miles at least above the junction of the two rivers. The Son receives no branch during its course in these districts, but sends off some old channels that in different places are called by its name. The chief of these separates from the river 11 or 12 miles above Maner, runs straight east to the Thanah of Vikram, and then bends north until it passes Thanah Noubutpur. Immediately beyond this it sends to the right a branch, which, running through the whole breadth of the division of Bakipur, joins the dry channel of the Ganges, and is called Mahauliya. The main channel of the Mar-Son, soon after the separation of the Mahauliya, divides into two branches, which re-unite before they fall into the Ganges at Danapur. That to the west is called Deonar, that to the east is called Bhadaiya. It must however be observed, that an old channel may be traced running from this Mar-Son, and parallel to the Ganges, a great part of the way to Bakipur, near the western extremity of Patna city, and this may have been the old channel of the Son, and Patna may possibly therefore have been once at the junction of this river with the Ganges; but among the natives I can find no tradition concerning such a circumstance; and the place where the two rivers now join is considered holy, and held to have been so from time immemorial. North, a little way from where the last mentioned Mar-Son separates from the present river, a similar channel, also named, Mar-Son, separates, but rejoins the river after a course of six or seven miles. At Maner also another channel separates from the Son, and rejoins it just where it falls into the Ganges.

These branches of the Son are of no use either in navigation or for watering the fields. The great Son is too deep sunk in its channel for the last mentioned purpose; and its power during the rainy

season could not be controlled by dams: nor is it of much use in navigation. Some timber and bamboos are floated down in rafts; and during the rainy season some goods are imported and exported by its means at Daudnagar in the district of Behar, and Maner in the district of Patna. By far the greater part however of the exports and imports in the vicinity of the Son are made by land carriage.

I proceed now to describe a river called Punpun (Pompon), which from the number of canals that it supplies with water for irrigation, is of vast importance to agriculture. For this purpose, indeed, some of its tributary streams would appear, since the time of Major Rennell's survey, to have been entirely diverted from its channel, and have been so much subdivided among the fields, that they can no longer be traced to a junction. In the driest part of the year it contains a stream to its very junction with the Ganges, but it is of very little use in navigation. Small boats could occasionally go up in the rainy season, but the voyage is too uncertain, and goods are therefore transported almost entirely by land carriage, but ferries are required.

The Punpun comes from the Ramgar district, and soon after receives a torrent named Adri, which flows from the same quarter. Some miles below this it receives from the same direction a river named Madar. In February I crossed the Punpun, a little below the junction of Madar, and found its channel about 100 yards wide. It contained a fine clear stream, perhaps 30 yards wide and knee deep. A little lower down the Punpun receives a rivulet which passes Goh, and therefore must be what Major Rennell called Goorah, but my people say that its name is Bilaro, and in February it is so very inconsiderable at Goh, that it was passed without observing it. Major Rennell gives it a long course from Ramgar, but my people could only trace it from Angti in the division of Sahcgunj, its course having been probably interrupted by canals for irrigation.

Between Tikari and this channel at Goh I crossed two fine rivulets, that to the west called

Nera, that to the east named Sinane. In February both contained fine streams of water, with which they supply the adjacent fields; but it is said that neither reaches the Punpun; both are previously entirely distributed among the fields. In the time of Major Rehnell it would appear that upwards they united, and were two branches of one river rising in Ramgar; but I was assured that this connection can no longer be traced. Both run in small channels of very stiff clay, which prevents their water from being absorbed in the dry season, and resists their action during floods. Both are now alleged to rise in the Sahebgunj division, but the Nera passes through a projecting corner of Ramgar.

From the mouth of the Bilaro the Punpun has downwards a very long course without receiving any addition, or without sending off any branch, canals for irrigation excepted; and thus passes through the divisions of Daudnagar, Arwal, Jahanabad and Vikram, in Behar. On entering the district of Patna, in the division of Noubutpur, it sends to the west a small channel named the Pangchhara, which joins the main stream towards the northern boundary of the division. In November I crossed the Punpun at Pitwangs (Fetwas river), just above where the division takes place. Its channel there is about 150 yards wide, and was then half covered with a dirty stream about two feet deep.

From entering the district of Behar, until the reunion of the Pangchhara, the general course of the Punpun is about north east; but at the junction it runs nearly east, and runs in that direction about 18 miles, until it joins the Ganges at Phatuhha. About midway it receives from the north a considerable branch named the Murahar (Moorhur river). This comes from the Ramgar district, and soon after dividing into two branches that reunite, forms a large island. The smaller channel on the west is named the Bur (Boorah river). Below the reunion, in December, we crossed the Murahar at Pangchananpur, where it is much larger than the Punpun, being perhaps one-third of a mile wide.

The stream is not however larger, but was then beautifully clear, and contained many small fishes, for it never becomes dry. Soon after the reunion of the Bur the Murahar at Tikari again divides into two arms and surrounds a large island; but there the western arm retains the name, and the eastern is called Bur, and subdividing again separates the island into two unequal parts. These branches called Bur, as the name implies, are merely old channels of the river, and are nowhere applied to the chief stream, as by the carelessness of the engraver has been done in the Bengal Atlas. Below the union of these arms I, in February, crossed the Murhar, where it was a sandy channel about 200 yards wide, with a very small clear stream.

A little below these islands, and on the boundary between the divisions of Sahebgunj and Jahanabad, the Murahar sends to the east a branch named Dardha, which will be afterwards mentioned. I shall previously treat of the western channel, which retains the name Murahar, but is the little Pompon of Major Rennell. It runs south the whole length of the division of Jahanabad, and then intersects in a very irregular manner the boundaries of that division of Vikram and Noubatpur. In November I crossed it in a projecting corner of Vikram near Bhagawangunj, where both banks belong to that division, and found that its channel, which, higher up in a loose sandy soil, is about 500 yards wide, is, where I have specified, in a stiff clay, reduced to about 30 yards. It contains some pretty deep pools of dirty water, but in the fords that intervene, it has little stream.

A little below where I crossed it, the Murahar forms a considerable island by a channel named the Katri, which is detached from its East side. From the reunion of the Katri the Murahar runs about 12 miles NE., through the divisions of Noubatpur and Phatuha, to join the Punpun.

I now return to the eastern branch of the Murahar named Dardha, which would appear to have been formed since the time of Major Rennell's survey, and is more considerable than the western

branch, which retains the name Murahar. From the boundary of Sahebgunj it runs south and easterly, above 12 miles, to the town of Jahanabad, where it receives a fine little river named the Yamuna, which enters the division of Sahebgunj from Ramgar, and soon after receives from its east side a torrent named the Bagdaha. Some way below the junction I crossed the Yamuna by the best bridge by far that I have seen in the course of the survey, and built by Raja Mitrajit of Tikari. After that brigde the Yamuna contains a pretty considerable stream, but its channel, being a stiff clay, is narrow. Below the bridge some miles, the Yamuna receives from the west a small drain called the Dhanawe, which in December is so inconsiderable that I crossed it without notice, it being difficult to distinguish small rivers from the numerous artificial canals made for irrigation. Below its mouth I crossed the Yamuna in February. The channel was there about 100 yards wide of a clay very retentive of water, as the stream extended from side to side. It had scarcely any current and was about two feet deep.

The channel of the Dardha after receiving the Yamuna at Jahanabad is about 100 yards wide, and in December both channels contain streams. From Jahanabad the Dardha (Pomna R) runs north-east about 24 miles, and joins the Punpun a little below the mouth of the Murahar.

About 2 miles below the mouth of the Dardha the Punpun receives, from the inundated lands south from Patna, a drain named Baradmuta.

Midway between the mouth of the Baradmuta and Phatuka the Punpun sends to its south a small channel named the Dhoya, which joins the Mahatain, a branch of the next river that will be described at Phatuha, where the Punpun enters the Ganges, it has very high steep banks (30 feet perpendicular), and it may be 100 yards wide. In November it requires a ferry. In February it is fordable, but contains a considerable stream, and its banks consist of very stiff clay, which renders the ford bad, and a wretched temporary bridge is therefore erected.

I have already mentioned that Major Rennell gives the Murahar, in the lower part of its course, the name of little Pompon, but the only river called Chhota Punpun, of which I could hear among the natives, is a small drain, which passes under a bridge between Shumushpur Jafurabad (Futwa R) and Jafur Khan's garden. This drain comes from the low land behind Patna, and in November is perfectly dry; but in Major Rennell's time it would seem to have been the principal stream of the Pompon, although the size of the bridge, which is old, appears little fitted for such a state of rivers.

I now proceed to treat of the Phalgu, a river which is remarkable for its sanctity, and by its numerous branches intersects more than half the district, but its nomenclature is confused. It is formed a few miles above Gaya by the union of two immense torrents, named the Mohane and Nilajan. The former, although the least celebrated of the two, and although rather the smaller, I shall consider as the principal source of the river, because the lower part of the channel towards the Ganges is called by its name. It enters the district of Behar from Ramgar about 20 miles south-east from Gaya, and in December contains a considerable stream; while its channel, which is very sandy, may be 300 yards wide. After passing for some way through Behar, it has that district on one bank, and Ramgar on the other, but soon again re-enters the former. Some way below, at a place considered holy, it changes its name for a short space, and is called the Saraswati. Two Burmans of rank, who lately came with a view of reporting to their king the condition of the places in the neighbourhood, which he considers holy, informed a Sannyasi, whom they converted to the doctrine of Gautama, that in the Pali language this river is named the Mahananda; for from their books in that language they were able to trace the situation of the places, in search of which they came. The other branch, of which the Phalgu is composed, in the Hindi dialect is named Nilajin. It enters the district about 11 miles south from Gaya, and is a sandy channel about 400 yards

wide, but its stream in December was not so considerable as that of the Mohane. Opposite to the extensive ruins of Buddha-Gaya, this river is separated by a sandy channel into two arms. The western in the Hindi dialect is named Kanaksar; but in the Pali it has the name of Subarnasar: the eastern and largest arm in the Hindi is called Nilajan and Niringchiya in the Pali. Both in December contain streams, but very trifling.

The Phalgu, formed by the union of these torrents, soon reaches the high and rocky shores of Gaya, where, when free of islands, it may be 500 yards wide; but in many places islands considerably swell its dimensions. In the beginning of January water stood on many parts of the surface; but there was little or no stream to connect the pools, and in the heats of spring it becomes perfectly dry; but at all seasons plenty of good water may be procured by digging a very little way into the sand. It is usually said, as if believed, that the holy part, which extends about half a mile, occasionally flows with milk, but I have not met with anyone who pretended to have seen this occurrence, nor to describe the appearance, which has given rise to the opinion.

From Gaya the Phalgu runs north-easterly with little change for about 17 miles, when opposite to the Barabar hills, it divides into two branches, and the name of Phalgu is entirely lost. Many indeed pretend, that this name should be entirely confined to the part of the river that is sacred at Gaya, and that all the remainder should be called Mohane; but the people in the vicinity seem usually to extend the term to the whole channel, between the fork about three miles above Gaya, and this fork situated about 17 miles below the holy place.

I shall first give an account of the westernmost of the branches, into which the Phalgu divides, and which is named the Sungr. From the place of separation it runs some way west to the rocks of Barabar, where it receives a small muddy channel named the Bhurbhuri. The Sungr then turns south, and in February, when I crossed it,

the channel, which was perhaps 250 yards wide, had a small stream of clear water, which must be fed from springs issuing below the separation, as both the Phalgu and Mohane were then quite dry.

About 10 miles from its separation from the Mohane the Sungr sends, from its west side, a channel called the Bhutaha which, with the Sungr, and a branch called the Mahatain, includes an island, perhaps 10 miles in length.

About 2 miles below the separation of the Bhutaha the Sungr sends to the east a channel, which is named Nala-Kathar, and rejoins it below, after forming an island about 8 miles long.

The Sungr, immediately before it recovers the Kathar, sends to the west a branch called Mahatain, which, as I have just now mentioned, receives the Bhutaha and, running north a little way, surrounds a small island by an arm named the Berthuya. Immediately after the reunion of this the Mahatain receives from the west a short drain named the Kharuya.

Soon after the junction of the Kharuya the Mahatain sends to the North a creek, which ends in a marsh, while the river itself bends to the east, and joins the Dhoya, a branch of the P'unpun that has been already mentioned. The united channels are called Dhoya and, after passing the whole breadth of Helsa, join the Mohane in the division of Bur.

The Sungr, after having sent off the Mahatain, runs past the town of Helsa, and a little way below receives the Dhor, a drain which rises from a marsh, and receives a considerable addition from a canal named Amnar, which has been taken from the Sungr high up and communicates with the Mohane by another channel named the Mansinghi, after which it is increased by a drain from the vicinity of the boundary between divisions Holasgunj and Helsa.

A little way beyond the junction of this Dhor the Sungr falls into a channel called the Nanayang, which comes from the Mohane, as will be afterwards mentioned.

I now return to the eastern branch of the Phalgu, which resumes the name Mohane, and is a sandy channel about 400 yards wide, which in February has no water on the surface. A little way below the fork the Mohane divides into two arms, which enclose an island about 20 miles long. The western arm, which retains the name Mohane, passes Holasgunj, and some way below that sends off to the west the channel named Mansinghi. Above this its course is nearly north; but where the Mansinghi separates, it turns to the north-east, and soon after passes Islamnagar, a pretty large country town, where its channel is about 100 yards wide, and contains a stream under ground, for canals cut obliquely across the channel procure in February small streams for the irrigation of the fields. Near Islamnagar the Mohane sends to the north the channel named Nanayang, which, as before mentioned, receives the Sungri, about 13 miles after its separation from the Mohane, and after a course of six miles farther north falls into the branch of the Punpun called Dhoya. In this space the Nanayang communicates by a short channel with a small drain named the Chiriwang, which runs parallel to it on the east, and after a course of about 10 miles joins the Dhoya about a mile below the Nanayang. The Nanayang, when I crossed it in the end of January was a small sandy channel quite dry. The Chiriwang is so inconsiderable, that I did not distinguish it from the numerous canals, by which the country is intersected.

I now return to the east arm of the Mohane which is named Jalawar, and is a sandy channel about 100 yards wide, that in February contains no water above the sand, but plenty under the surface. About 12 miles from the fork the Jalawar receives from the south a small drain called merely *Nala* or drain.

A little above, where the Jalawar rejoins the Mohane, it receives from the south a river of very considerable length named the Pengwar. This comes into the division of Sahebgunj, from Ramgar, at the west end of great hill named Lohabar.

Near the hills of Maher, where I crossed it on the last of November, it is a small channel in a deep stiff clay, but containing a fine stream of water. A little below where I crossed, it received a stream similar to itself, but which has a shorter course, rising from springs in Sahebgunj division. This is named the Bangsi.

Soon after receiving the Bangsi the Pengwar passes through a chain of low rocky hills, where in December I found a considerably rapid but dirty stream, passing through a narrow rocky channel. The Pengwar then passes by Narawat, at the north-west corner of the Raja-Griha hills; and near the boundary of Sahebgunj receives, from between the two ridges of these, a small torrent named Alyani. From thence it has a long course north-east, through Holasgunj, to the boundary of the division of Behar. It then turns north, separating Behar from Holasgunj, until it joins the Jalawar; but in this space sends off an arm named Itawang, which joins the Mohane some way below the reunion of the Jalawar.

Although the Phalgu, after the junction of the Mohane and Nilajan, is a great channel, from 500 to 800 yards wide, and, although after heavy rains this immense extent is often filled with water, rushing past Gaya with tremendous noise and velocity; yet the chief continuation of the Mohane, below the junction of the Jalawar is a channel perhaps 20 yards wide, but deeply sunk in a stiff clay; and on the 22nd of January, when I crossed it, it contained only a little dirty stagnant water, and in the dry season dams of clay are made across it to turn the water upon the fields. In the rainy season the numerous branches and canals, into which the Mohane is subdivided, receive the immense torrent, that rushes down the Phalgu, and disperse it through the country, so that it seldom overflows.

This part of the Mohane, after receiving the branch of the Pengwar named Itawang, sends to the east a branch named Barhal, which is soon lost by subdivision among the fields.

After sending off the Barhal the Mohane winds

towards the north-east, through a very low country in the division of Bar until it is joined by the branch of the Punpun called Dhoya, which has been often mentioned, and which brings with it the water of all the western branches of the Phalgu. At Cheongrogunj, a little above the junction, small boats can come during the rainy season, but there is little or no trade at the place.

The Mohane, after receiving the Dhoya, runs along a short way through this low inundated land, when it divides into two arms that surround an island about 12 miles long. The northern arm is small, and in different parts of its course is named Thara Agar and Ghoga. The Southern channel retains the name Mohane. In the rainy season boats of 500 *mans* burthen can pass, but there are no markets on its bank.

This arm of the Mohane communicates with the Pangchane river by a small cut or payen, but before I treat farther on its course, I shall trace the Mohane to its end. After the union of the two arms the Mohane passes east through the low inundated land for about two miles, and then receives a drain from behind Bar, which is named Jalwar or Jalhar. It then runs SE. through the same land for about 15 miles, during which it receives the two principal branches of the Pangchane named the Bangri and Dhanain, and also the Tati and Somi. Between the mouth of the Dhanain and the Tati the Mohane receives from the north two drainings. The uppermost called Deonayi receives from the west a branch named Baha, the lower is named Barnar. This part of the Mohane in the dry season is a deep clay channel, perhaps 100 yards wide, filled with water, which restagnates from the Ganges, and reaches within 14 or 15 feet of the level of the country, which in the rainy season is overflowed. Boats can pass at all times, but little or no trade is carried on by their means.

The Mohane on the junction of the Son loses its name, and the remainder of its channel, until it joins the Kiyul near Bulguzur, passes nearly east little changed in appearance, and the means which it offers for the conveyance of goods, seems

to be in a great measure neglected. This part of the river is named Haluhangr. Before the Haluhangr joins the Kiyul, it receives the Mar-Gang, as already mentioned.

I now return to describe the three rivers named Pangchane, Tati and Som, which join the lower part of the Mohane.

The nomenclature of the Pangchane is to the last degree perplexed. It derives its name from its being imagined that it is composed of five rivers, although it is in fact formed by the junction of the Dharar and Teturiya, which unite at an abode of the ancient king Jarasandha, and assumes the name Pangchane. The Dharar has, however, two principal branches, the Dharar and Tiliya; and the Teluriya has three principal streams, the Dhanarje, the Sob and Khuri which, in the opinion of the natives, form the five branches of the Pangchane, and I shall proceed to describe them in the above mentioned order.

The Dharar (Dahder R) enters the division of Sahebgunj from Ramgar and soon after receives from the east end of the great mountain Lohabar, a small torrent named Baghai. Some miles north from thence, where I crossed the Dharar at Futehpur, it has a wide rocky and sandy channel, and on the 30th of November contained a fine clear rapid stream. From thence the Dharar, after a northerly course of about 12 miles through a plain country, enters a hilly district and turns NE. There it is a sandy channel 60 or 70 yards wide and in the middle of December was dry on the surface, but little canals dug into the sand collected fine streams for watering the fields. After a course of about 10 miles through this hilly country the Dharar receives from the South, a smaller torrent named Jokahar, which rises in the plain of Sahebgunj, and then enters the hilly country, running parallel nearly to the Dharar. I passed it among the hills where its channel may be 20 feet wide, but in December it contained a good deal of water which was stagnant, owing probably to dams for the purpose of irrigation.

The united stream of the Dharar and Jokahar

run NE., about 3 miles and then receives the water of the 2nd of the five branches of the Pangchane, named Tiliya. This comes from a passage in the hills of Ramgar named Bilaro-ghat and, after passing a corner of Sahebgunj, enters the division of Nawada, through which it passes almost straight north for about 25 miles to unite with the Dharar. Some miles, however, after entering Nawada it receives, from the West, a torrent named Harkhari, which comes from the hills towards the boundary of Ramgar. I crossed it at the junction where the Tiliya is a sandy channel about 100 yards wide, and in the middle of December contains a small run of water. The Harkhari is not near so wide, but contains fully as much water.

Although the Tiliya is the larger river, it loses its name on joining the Dharar, which continues to run NE., about 5 miles and then joins Teturiya to form the Pangchane. About midway it receives a small torrent named the Ban-Ganga, which comes from the Raja-Griha hills. This part of the Dharar is a sandy channel about 200 yards wide, and on the 12th of January contained a little stream of clear water.

The third branch of the Pangchane is named Dhanarji. Immediately south from the highest peak of Durbasa-Rishi, named Anggari, the Dhanarji is formed by the union of the Chali and Ganggi, two considerable torrents, that come from Ramgar, and after entering Behar, run 3 or 4 miles to the place of junction through a very wild hilly country, abounding in mines or quarries of mica. The Chali is placed to the south of the Ganggi, and the united streams, having taken the name of Dhanarje, this runs some way west behind Durbasa; and as it crosses a narrow valley that extends south to the passage called Pangehbahini-ghat, receives from thence a small torrent. On approaching the great hill Sringgi Rishi, it bends north between that hill and Durbasa. There the channel is about 100 yards wide, and in December contains a fine clear stream, but the water a mile or two below is then entirely absorbed by the sand. Small canals, however, dug across

its channel, procure a valuable supply for irrigation.

A little below Rajauli the Dhanarje receives from the great hill Sringgi-Rishi, a small torrent of the same name, and then runs west for about 2 or 3 miles, when it receives from the South a river at least as large as itself, and named the Donaiya. It comes from Ramgar and, before entering the plain of Nawada, passes a wild country to the west of Sringi-Rishi. I crossed it immediately above its junction with the Dhanarje, and found it a wide sandy channel, which in December gave a supply of water by small canals dug across its bed, but on the surface was dry.

From the junction of the Donaiya the Dhanarje runs nearly south for about 18 miles, when it unites with the Khuri to form the Teluriya. 155

The Khuri (Coore R) is formed by the union of two of the branches of the Pangchane. That farthest west is called Sob, is very inconsiderable, and rises from the plain of Nawada, of which it must be considered as a petty drain.

The Khuri is a mountain torrent, which enters this district from Ramgar, and comes between the great hills Mahabhar and Baksuya. It turns round the west end of the latter, and from its south side receives a mountain torrent named Belan, which passes through a rugged country abounding in quarries of mica, that belongs partly to Behar, partly to Ramgar.

After receiving the Belan, the Khuri runs NW., for some miles to receive the Sukhanar, and is there a sandy channel about 20 yards wide, which in December is quite dry, but among the hills the Belan contains a little dirty water. The Sukhanar is still smaller than the Khuri and springs from Durbasa. The Khuri, after having received the Sukhanar, runs NW., some miles farther, and then receives the Job torrent, which comes from between the same great hills, Mahabhar and Baksuya, which bound the upper part of the Khuri's own course. Immediately below the junction, at Akburpur, the Khuri is a narrow

channel, but contains a pretty little stream. It then runs north to a low ridge where it passes between Sherpur and Kulana, and there receives a small stream, which comes from the west end of Mahabhar hill, and is much subdivided for cultivation. At Nawada the Khuri is a channel about 80 yards wide, and in December contains a stream. A little lower down it receives the Sob, and the united stream called Khuri, a short way below, unites with the Dhanarje, and forms the Teturiya.

The Teturiya has a short course towards the north, and about 4 miles above Giriyak unites with the Dharar to form the Pangchane, and is a river of nearly the same size and appearance, which has been already described.

From its formation, by the union of the Teturiya and Dharar, the Pangchane runs north about 13 miles to the ancient city of Behar, above which it is a channel about 200 yards wide, and in December contains a considerable clear stream, but lower down is much subdivided and formed into various channels, which seem originally to have been artificial, and all afford a copious supply of water for cultivation. The chief branch of the Pangchane, and that which retains the name, passes west from the rock of Behar, little diminished in width, but containing less water than in the higher part of its course. About 3 miles north from the rock it sends to the west a channel named Mankain, which after a short course is lost in a marsh on the frontier of Bar, although it receives from the south a small stream of some note in Hindu legend. This is a small torrent named at first the Saraswati, which rises between the two ridges of the Rajagriha hills, and passing north by the opening between Baibhar and Bipul, receives the water of many fine springs, hot and cold, sacred and prophane. These united form a pretty rill that winds by the western side of the fortress of the ancient kings and, passing north, soon changes its name to Kathain, and then to Baha and Amura, after which it joins the Mankain.

After the separation of the Mankain, the principal and western Pangchane runs NE., for about

13 miles, when it turns round with a bend to the SW. At the bend it sends to the east a channel, which immediately divides into two arms. One named Beloya runs SE., and after a very short course rejoins the Pangchane. The other branch named the Pangreya, runs first a short way NE., and then communicates with the Mohane by a cut (P'ayen). The Pangreya then runs east parallel to the Mohane, which it joins after a course of about ten miles.

The Pangchane, after having run south-westerly about 2 miles, bends to the east, and at the bend receives the water of the branches, which separate at Behar, to which I now return.

The uppermost channel named Adya passes to the south of the chief part of the present city, and runs NE., about 12 miles, when it unites with the second channel called the Singgarhat. The Adya, where I crossed it east from Behar, is a sandy channel 400 yards wide, but North from the town, where it separates from the Pangchane, and not more than a couple of miles higher up than this wide part, it is very trifling. In the beginning of January the surface is dry.

The Singgarhat is formed by two channels, which pass round the old fort or city of Behar, running in part through its ditch and uniting a little below, where they form the Pawangra, which after running NE., some way, takes the name of Singgarhat and, as I have said, joins the Adya. The united channel of the Singgarhat and Adya, after a very short run, joins the Pangchane, where it bends to the east, as just now mentioned. The Pangchane, after bending to the east, runs about 2 miles farther, and is then joined by its arm called Beloya, as has lately been mentioned. On this junction, both names are lost, and the united channel is called Khanuya; but, on joining a river called the Dhanain, takes that name.

The Dhanain is formed by the junction of two rivers, Kumri and Sakri, and from their union to its junction with the Khanuya has a very short course towards the north. The Kumri and Sakri are in fact two arms of the same river, which I shall now trace from its sources.

The Sakri rises by two sources from the great hill Mahabhar, which forms the boundary between the districts of Behar and Ramgar. The source farthest east, my native assistants insist upon, being the proper Sakri, but the people who were with me on the spot, where it issues from a gap in the mountain, called it Manggura. It is there the finest mountain torrent, that I have seen in the Vindhyan hills, and in December rushes with a clear rapid considerable stream, forming occasionally deep rocky pools filled with fish. This is within the boundary of Ramgar. A little lower down, on the plain, it is joined by a similar, but smaller, torrent, which rises within the boundary of Behar, but for a short way forms the boundary with Ramgar. When I was on the spot, the people with me called it Dighor, but my native assistants say that its name is Bhutaha. The united stream is no doubt the Sakri, and passing NW., to the points of the great hill named Siyur receives a fine little stream, which rises from a sacred pool named Kokalat, which also is situated at the foot of Mahabhar. This is joined some way from the pool by another torrent from Mahabhar and, then assuming the name of Amni, some way below joins the Sakri. The valley on the banks of the Kokalat I think exceeds in natural beauty any place that I have seen in the course of this survey and, owing to its fertility, to the grand hills by which it is surrounded, and the copious supply of pure water, is capable of being rendered a most magnificent abode.

From the west end of the Siyur hills the Sakri runs north for about 23 miles through Nawada, and in this part of its course is an exceedingly great channel. East from Nawada, it is as large as the Phalgu at Gaya, and in December contains rather more water. On reaching the boundary of Sheykhpurah it divides into two arms that enclose an island about 15 miles in length. The eastern arm preserves the name and sends off a small channel, the Sakrinala, which joins the Tati to be afterwards mentioned. Although this preserves the name, it is very inconsiderable, and in some

parts almost entirely obliterated. The western arm of the Sakri called the Kumri takes a sweep into the division of Behar, where it divides into two arms that enclose an island 6 or 7 miles in length, the eastern arm preserving the name, and the western being called Geran. The Kumri is at present the principal channel of this river and may be 100 yards wide. In January it contains stagnant pools of dirty water. The Geran is a small channel, but in January contains some water.

The united channels of the Sakri and Kumri, as I have said, form the Dhanain, which after a course of about two miles to the north receives the Pangchane, and having turned east and having run about 6 miles in that direction, joins the Mohane.

The Tati is a small river that joins the Mohane. It rises from a marsh called Maraital in the plain country of Nawada, and after a course of about 18 miles north is joined by an inconsiderable old channel of the Sakri, as before mentioned. The Tati is there a small channel winding in stiff clay, and in January contains a good deal of dirty stagnant water. From thence it turns NE. and passing among some small rocks west from Sheykhpurah receives from thence the small channel named Rataiya. It then continues to run about 7 miles in the same direction and joins the Mohane there called Dhanain.

The next river to be described is the Som, which rises from Gilaurghat on the great hill, that extends west from Gidhaur, but which has no general name. The Som here is very inconsiderable. After running about 7 miles north, it receives the Kailas, which comes from the west end of the same great hill named at that part Uruya. This is also a very inconsiderable torrent, and for some way forms the boundary between Behar and a detached portion of Bhagalpur, which Behar surrounds.

About 4 miles below the junction of the Kailas, the Som receives from its east side a rather more considerable torrent named the Bahuyara, which rises from the same great hill of Gidhaur.

About 2 miles lower down the Som receives from the same side and same hill, a similar torrent named the Dhuruya, which passes some way through Bhagalpur, before it enters Behar, but is so inconsiderable that it escaped my notice, when I was taking an account of the rivers of that district.

About 3 miles still lower down the Som receives from the west side another small torrent named the Lata, which rises from the west end of the great hill SE. from that of Gidhaur, but which has no peculiar name. The Lata runs first west along the south side of this hill, and coming to its west end turns north, where it is a small sandy channel, but supplies some fine canals for irrigation. From the end of the hill to its junction with the Som is about 17 miles north easterly; and before its union it changes its name to Dhungd, is a little enlarged, and its channel in December contains some stagnant pools of water.

About 4 miles farther north the Som receives another torrent from its west side. This is named the Kairihari, and rises from a deep recess in the Siyur mountain called Karkharghat. In December, where it enters the plain, it is a small dry torrent. Its whole course towards the NE. is about 30 miles in a straight line, and SE. from Sheykhpurah in December it is a small channel, sunk deep in clay and containing a good deal of dirty stagnant water.

About 2 miles north from the junction of the Kairihari the Som unites with the Mohane, and the united channel assumes the name of Haluhangr, stagnates backwards for some way into the Som, so that in December it was necessary to use a boat in crossing the mouth of the latter.

It only remains to notice the Kiyul, which forms the boundary of Behar with Bhagalpur; but the whole of its course on this boundary has been already described in my account of the latter district.

I have nothing to offer on the rivers in general, additional to what has been formerly stated, especially in my account of Bhagalpur.

## CHAPTER III

### LAKES AND MARSHES

In these districts we observed nothing that could be called a lake, and the marshes, properly so speaking, are of little or no extent. The greater part of the country, indeed, for the cultivation of rice is converted to a marsh in the rainy season, and is then, if possible, preserved under water until December; so that, until after the rice harvest, travelling is exceedingly difficult, but this is artificial. The Jala or Chaongr lands, that run parallel to and near the Ganges from Patna downwards, more resemble marshes; but in November they in a great measure become dry, and are then ploughed and sown. Some reservoirs are of considerable extent, and marshy soil, and are almost the only places worth notice, that can be called marshes; but their number is small, and they are in a great measure artificial.

## CHAPTER IV

### THE AIR AND WEATHER

On this subject, in this district also, I am under the necessity of relying entirely upon the report of the natives.

By far the most prevalent winds as in Bhagalpur are from the east and west, and in most parts of the district nearly in the same proportion. On the banks of the Ganges towards the Sone, it was stated that the west winds most usually prevail from the beginning of Magh (13th January) to the middle of Chaitra (26th March). From thence until the end of Jyaistha (12th June) the east and west winds are nearly equal. From thence to the middle of Sravan (end of July) the east winds prevail. From thence again until the middle of Bhadra (end of August) the west winds prevail. From thence to the middle of Kartik (end of October) the east winds return; and finally from thence until the 10th of January the east and west winds are nearly balanced. Both this year, 1812, and the last, the east winds have prevailed during the four months of spring, when the west winds should have predominated. In the rainy season, especially near the Ganges, there are occasionally north and south winds; and on the banks of the Sone it is alleged, that whatever wind may prevail in the day, every morning the wind comes from the south; and while I was there, this no doubt happened. This is a strong confirmation of the winds being influenced by the course of great rivers. In many parts of the district the south winds are considered as highly injurious to vegetation; and if they blow for three or four days at a time, occasion heavy loss. The west winds also are injurious to vegetation; and if they are strong

early in the season, injure the crops of wheat, barley and opium. The west wind dries up the juice of palms, while these bleed freely during the prevalence of wind from the east.

Although the west winds are injurious to vegetation, they are most friendly to animal life; and the seasons, in which easterly winds have prevailed much, have always proved unhealthy. In the heats of Spring storms from the north-west are usual, and I heard it commonly said that they are generally accompanied by rain or hail. It was, however, alleged by a gentleman, who has resided some years at Patna, that at this city these squalls are seldom accompanied by either rain or hail and certainly it so happened the year that I passed in the place. Such rains are in fact unwelcome, and in this district are considered as interfering with the harvesting of wheat, barley, and poppy seed.

The rainy season is usually of the same duration as in Bhagalpur; but when the fall in Aswin (15th September-15th October) has not been very copious, the crops of rice suffer, unless there is a good deal of rain in Kartik (16th October-13th November). These rains, however, do no good to any other crop, and if the fall in the end of Aswin has been copious, are not required even for the rice. Rains, which happen in January, are injurious to most crops, especially to wheat, although the fields of that grain require at that season to be artificially watered. This is a curious circumstance, but I am assured by a vast variety of authorities that it is well founded. The rains in January, it must be observed, do little harm, if the falls be sudden, and are immediately succeeded by sunshine; but two or three days of cloudy weather, with drizzling rain, entirely burn up the crop of wheat.

Fogs usually prevail in the morning, from the middle of December until the middle of February, but this year as well as last I did not observe one foggy morning, nor hear of any person who had observed above two or three. In Bengal this is considered as a prognostic of scanty rain; but last year the rain fell in abundance. The dews are not nearly so copious as towards the east; and when

a west wind blows, they are scarcely observable. The winters are much the same as in Bhagalpur, and the one, which I passed in the district of Behar, was much milder than any of those which I passed in the northern parts of Bengal. All the people, however, who can possibly procure it, sleep by a fire at night; but fuel is very scarce, and they would suffer more than the people of Bhagalpur, were not their huts warmer. I often heard of frosty nights having destroyed some of the crops; but, although two or three such were said to have occurred while I was in the district, I observed no degree of cold that approached that temperature, while I have known ice formed spontaneously in the most southern parts of Bengal. This country is however more favourable than Bengal for the artificial production of ice, the dry westerly winds necessary for that operation being more common, as mentioned in my account of Bhagalpur.

The heats of Spring are here very severe, and are exceedingly aggravated by the dust, there being then no vestige of herbage. At that season not only the west winds, but those from the east, when strong, are hot and parching. By means of hurdles placed at the doors and windows, and kept constantly wet, rooms may be kept very cool and pleasant, when these winds are hottest and strongest; but when it is calm, or light airs prevail, these hurdles give little or no relief, and the only remedy is to exclude the external heated air and dust as much as possible. The nights are then tolerably cool, but towards the end of the rainy season are very oppressive. The heat of this district, upon the whole, is much higher than that of Tirahut. The difference between Patna even and Hajipur on the two banks of the Ganges is very observable, and between Gaya and Muzaffurpur is much greater than the trifling difference of latitude can be supposed to produce. This seems owing to a greater moisture and more powerful vegetation in Tirahut; but among the natives Behar is considered as a very healthy country, while Tirahut is far from being so, although, except its northern parts, it is not so bad as some of the districts

farther east. It must be also observed, that Patna and Gaya are hotter than most parts of the district. The heat of the former seems to be owing to a great extent of naked sand on an island of the Ganges immediately fronting the town. The heat of Gaya seems to be owing partly to the immense sands of the Phalgu, and partly to the reflection of the sun from the arid rocks, by which the place is surrounded. Thunder is much in the same proportion as in other districts; but there is I believe less in Spring, owing to the squalls of that season being more moderate than in Bengal.

In Jyaistha of the Fusli year 1218, that is in May, A.D. 1811, there was here a very strong gale, which blew down many trees and huts, and killed several people. It was stronger here than at Mungger, but there also it did some harm. It was by no means, however, a tremendous hurricane, nor are such tempests at all common. The winds seem to be more temperate than usual in Europe. Petty earthquake shocks are as common as in Bengal, and occasion as little alarm.

## CHAPTER V

### TOPOGRAPHY OF THE DIVISIONS

Preface containing historical notices

The people here are perhaps still less interested on this subject than in Bhagalpur, and even the Moslems seem to have abandoned all care of their history. At Behar, where several persons of good family and excellent manners reside, although one of them is called a Moulvi or Doctor of Law, I could not procure from them any account of the Muhammedan governors of that city, nor did they possess any one historical book. In this district the remains of antiquity are exceedingly numerous, but the traditions on the spot concerning them are very often altogether irreconcileable with appearances or with credibility, and still oftener contradict the few historical hints to be found in Hindu legend, while very often the people have no sort of tradition concerning the antiquities of their vicinity. The reason of this would appear to be, that in this district from a very remote period down to almost the very Muhammedan conquest, although now completely extinct, the doctrine of the Buddhists seems to have prevailed, and would appear to have been in general the doctrine professed by the governing powers.

The whole of these districts is universally allowed to be in the old Hindu territory called Magadha, and respecting this in my account of Bhagalpur I have stated several circumstances. I now however suspect, that this is a name considerably more modern than the Government of Jarasandha or of his family, princes descended from Budha, the first king of India. Jarasandha, like

many old kings of India, is called an Asur, which is usually interpreted to imply an enemy of God; but many of these Asurs appear to have been uncommonly religious, and I am inclined to think, that the term Asur implies in reality an Assyrian, and there are many traces to show, that the worship of the Assyrian queen, and its concomitant doctrines, had been introduced at the capital of Jarasandha, although there are also many traces of the worship of the Buddhas, which had probably arisen in the interval between the arrival of Budha, the ancestor of Jarasandha from Assyria, and the extinction of the family of the Brihadrathas, descended from that ancient prince. Jarasandha, according to legend, being of a monstrous size, was wont to stand upon two hills of this district, having a foot on each, and to look at the 1000 wives of his kinsman Krishna, who lived near Gujарат, as they bathed in the sea. Not contented with this indecency, which might perhaps have been overlooked, he pelted the naked beauties with bricks, on which they complained to Krishna, who sent Bhim, the supposed son of Pandu, to punish Jarasandha, and this prince was killed in a valley near his own house. This happened towards the end of the third age (Dwapar Yug) of the world; and according to the valuable system of Indian chronology given by Mr. Bently (*Asiatic Researches*, vol. 8), the 4th age commenced in the 11th century (1004) before the birth of Christ.

The monarchy of India, according to common opinion, was after a short dispute transferred to Yudhisthir, the brother of Bhim; but, if Major Wilford is right in supposing that the Gangetic provinces continued to be governed by the Brihadrathas, or descendants of Jarasandha, for 700 years, the power of the great king must have been much circumscribed.

In my account of Bhagalpur I have supposed, that although Jarasandha is usually called king of Magadha, that Madhyadesa was the proper denomination of his empire, and that the term Magadha was not given to the territory of his

family until its extent was reduced by his overthrow; but even after that event the kingdom seems to have been more extensive than that to which the term Magadha is ever applied. The most rational derivation of the term of Magadha is that given by Major Wilford (*As. Res.*, vol. 9, p. 32). Samba, the son of Krishna, in order to cure himself of a disease, introduced a colony of Magas or Brahmans from a country called Saka. But Krishna being contemporary with Jarasandha, the introduction of the Magas by his son Samba must have been after the death of Jarasandha. Nor can we suppose that a small colony of physicians should at once change the name of a powerful kingdom in which they settled. It is farther worthy of remark, that the term Madhyadesa seems to have been applied to this country so late as the birth of Gautama (542 years before Christ); for in the account of that lawgiver, collected by Captain Mahony in Ceylon, he is said to have been born in Madda Dese, and he was undoubtedly born in the district of Behar.

These Magas are supposed to have introduced the worship of the sun, and there are many traces to show that the worship of this luminary is here of great antiquity; although I suspect that it was rather introduced by the conquests of the Persians under Darius than by the Magas or Brahmans, who probably came from Egypt, the only country I know where the doctrine of caste prevailed, and prevailed as described in the books of the Brahmans, and in a manner quite different from what they have been able to establish in India. If the Brahmans actually came from Egypt, we should naturally have expected that they would have preferred the worship of Isis and Osiris to that of the sun, especially as on their arrival they would find prevalent the very analogous doctrine of Belus and Semiramis, that is of Mahadeva and Parwati. By Brahmans I mean the highest or sacred order of the present Hindus, although I am sensible that the term has been applied to several distinguished persons, such as Vyas, who lived in India before the doctrine of caste became prevalent.

The introduction of these deities and priests by no means destroyed the religion of the Buddhas. Gautama considered as the lawgiver of Ava and Ceylon, and son of Maya, it is alleged, was born in this district, and resided at Buddha-Gaya, under the protection of a Dharma-Asoka, who I presume is the same with the Ajaka mentioned among the kings of Magadha by Major Wilford (*As. Res.*, vol. 9), as contemporary (A.D. 542) with Gautama. This personage did not found the sect of the Buddhas, nor is the great temple of Dharma-Asoka dedicated to the lawgiver of Ava. It is, however, held in the highest veneration by the people of that country, as being the place where their lawgiver worshipped Mahamuni the real founder of the sect. Gautama, the son of Maya, is not only claimed by the people of Ava as their lawgiver, but is worshipped by the Jain as the favourite disciple of Mahavira, who flourished about 582 years before Christ, and according to this sect, several petty princes of their persuasion governed in this country for 400 years before that period, and these have left behind some monuments, although none of any magnitude, nor to be compared with those of the Buddhists, who are acknowledged by the Jain to have retained the chief authority in Magadha in all times of antiquity. A Gautama is also claimed by the Brahmans as one of their most distinguished saints, and I have no doubt is the same personage whom the heretical sects worship. He seems to have been a person of very eminent science and reputation, who perhaps belonged to none of the three sects by whom he is now claimed. As this person is mentioned in the Vedas, these works must have been composed long after the time of Vyas, who was contemporary with Jarasandha, although he is usually considered as their compiler; but he is also universally given out by the Brahmans as the author of the Purans, some of which at least are evidently composed since the commencement of the Hijri; so that the opinions of the Brahmans on this subject cannot be implicitly received. In this district are very numerous monuments, which I refer to the period of

Gautama, or of the Sunaka dynasty, of whom Ajaka or Dharma-Asoka was one. These monuments are attributed to a people called Kol and Chero, and some allege that these were different tribes, but in general they are considered as the same people, and I am persuaded that this is the case; for I am informed by Ramsundar Mitra, a very intelligent Bengalee, who long managed the revenue of Ramgar, where both people are still numerous, that they are in fact the same tribe; but that like the Bhungiyas of Bhagalpur, the Kol adhere to their old impurity of life; while the Chero, like the Suryabangsis of the same district, adhere to the rules of Hindu purity, and call themselves Kshatriyas or Rajputs; and among the fortresses of Ramgar several chiefs of that tribe still retain considerable property. From the districts, of which I am now giving an account, both Kols and Cheros have been entirely eradicated, but the honour of this achievement is disputed. In general, quite contrary to my supposition, it is alleged that this tribe was expelled by the Muhammedans, led by a saint named Ebrahim Mulek Bayo; but for several reasons I do not hold this opinion tenable. These conquerors by no means expelled the Bandawats, who seem to have been possessed of the greater part of these districts at the time of the conquest, and the whole actions attributed to Ebrahim Mulek Bayo are exceedingly apocryphal, no such person, so far as I can find, being mentioned by historians. Farther, we are told by Major Wilford (*As. Res.*, vol. 9, p. 91), that Yayati, an ancestor of Jarasandha, divided his empire among his five sons, and that Turvasu obtained the south, and in the 10th generation from Turvasu four brothers, Pandya, Kerala, Kola, and Chola, divided the country between them. Kola lived in the northern parts of the Peninsula, and his descendants are called Koles to this day. That a whole nation should be descended from one prince, I confess, appears to me very improbable; but that a nation may have derived its name from a prince, may be believed. The Kols of this district may therefore have been the same with these Koles of

the northern part of the Peninsula, now called Telingana, and on the failure of the direct line of Jarasandha, their prince as a collateral branch of the same family, may have succeeded to the government of the Gangetic provinces, and may be the same with the Sunakas of Major Wilford, among whom Ajaka or Asoka was the fourth prince. This, I think, will be confirmed by the appearances which now remain. Kabar, the chief ruin attributed to the Kols or Cheros, is in the immediate vicinity of Buddha-Gaya, where the palace of Asoka stood, and has evidently been the work of a powerful prince, and strongly fortified, while the palace at Buddha-Gaya seems to have had very slight defences. I therefore presume that Kabar was the stronghold of the prince, who lived at Buddha-Gaya. But farther, these works are vastly too great for the supposition, that they belonged to petty chiefs, who at the time of the Muhammedan conquest occupied the small territory intervening between the country of the Bandawats on the east, and of the Raja of Kanoj and Benares on the west. I therefore consider as much more probable, though less common, the tradition, which states that the Kol and Chero were expelled by the military Brahmans, who still possess the country, although these have been since subject to several other tribes. In my account of Bhagalpur I have described the present condition of these wretched people, and given a specimen of their language, which seems to be one of the original dialects of India, very little intermixed with the Sangskrita, and probably one of the barbarous dialects called Magadhi by the Sangskrita grammarians; for I have no doubt that the Pāli, or sacred language of Ceylon and Ava, though introduced from Magadha, is merely a form of the Sangskrita language, and in Magadha was always a dead or learned language, having been introduced from Iran by the conquerors, who first civilized the Hindus. It is especially to be remarked that the priests of Ceylon, according to Captain Mahony, allege, that in Madda desa (Madhya-desa), when Gautama was born, the art of writing was not

known; and the Kols, that is the dregs of the people, seem to have entirely rejected his doctrine, as they still do that of the Brahmans. The chief people or Chero, if Asoka was one of them, no doubt adopted the worship of the Buddhas, but have since been converted to the orthodox faith. It is also to be remarked, that this unfortunate tribe has not only been expelled from their new acquisitions on the Ganges, but has been driven into the barren recesses of their original territory in the north of the Peninsula by the Andhras, who seem originally to have come from the west of India, and have communicated their name to the original country of the Kols, which is also called Telingana from the warlike habits of its modern occupants. The vocabulary of the Kols has been examined by a Brahmin of Telingana, who declares that it has no kind of affinity with the language now spoken in his native country, or to what in Madras is usually called the Gentoo language.

I have not been able to learn, on what authority Major Wilford calls Patna by the name of Padmavati, the residence of Nanda, king of India in the 4th century before Christ, and this denomination for Patna is not known to such, as I have consulted; nor could I hear of any remains of antiquity at the Mawhellypoor of Major Rennell on the Sone river, which is said to have been the abode of Mahabali, another name for the same prince. I therefore suspect, that this great king never resided in this district. It seems to me however to have been about this period, that the Brahmans descended of the Magas arose into great distinction, and communicated to this district the name of their ancestors.

I have found in this district no traditions concerning Chandragupta nor his descendants the Baliputras, although Falibothra his capital, is by Major Rennell supposed to be the same with Pataliputra, or Patna. This city is indeed allowed by all the Pandits to be called Pataliputra, but Pataliputra has no great resemblance to Falibothra, nor can Patali be rationally considered as

a word of the same origin with Pali, said to be an ancient name of this country, and of its people and language. In the vicinity of Patna few traces of antiquity remain as a guide to conjecture; but, with all due deference for the opinion of Major Rennell, I doubt very much of its having been the Palibothra of the Greeks. The conjecture of Major Wilford, in the fifth volume of the *Asiatic Researches*, placing Palibothra at the old junction of the Kosi with the Ganges near Rajmahal, seems better founded, although all traces of the city have been swept away by numerous changes in the river; and although, when in that vicinity, I heard no traditions concerning the great personages who resided at Palibothra. But the Pali are still the most numerous tribe in Matsyadesa, the country immediately north and east from the situation, which Major Wilford assigns. Although this country no doubt belonged to the kings of the Gangarides, it was so far removed from their capital, that no traces of them are now to be discovered. That Patali however, has been a place of great consequence, from its being now universally called Patana, or the city by way of excellence, there can be no doubt, and this seems to have been during the reigns of the earlier princes of the dynasty of the spurious Andhras of Major Wilford, (*As. Res.*, vol. 9, p. 43), who governed until the years 640 after the birth of Christ; but between this period, and the government of the Baliputra ending about 160 years before the birth of Christ, Behar seems to have risen into great note, as the capital of the Magas, and of their country Magadha.

At one time (before Christ, 800) the city, according to a learned priest of the Jain who resides there, belonged to a petty chief of that sect; but was afterwards fortified by a Maga Raja, who seems to have been a very powerful prince, and the ruins of buildings, attributed by all to this Maga, at Baragang, in the vicinity of Behar, are of an astonishing magnitude, as will be afterwards described. The persons, by whom they have been erected, have evidently been Buddhists, and were

probably either the Andhra kings, or the princes who intervened between them and the descendants of Chandragupta; but they are abhorred as infidels, nor have I been able to learn any tradition concerning their names.

To return to the spurious Andhra princes, who began to govern the Gangetic provinces from the year A.D. 200, I have said, that the first of them the Karnas probably resided in the Bhagalpur district; but some considerable monuments in Behar may be traced to this family. I must here correct an error in my account of Bhagalpur. I there have stated, that these princes were probably of the sect of Jain; but a learned priest of that sect, who resides at Behar, informed me, that the Karna Rajas were heretics. They were probably Buddhists, as Major Wilford states, on the authority of the Chinese annals, that the king of the Gangarides in the year 40<sup>8</sup> of the Christian era was of that sect, and this opinion is confirmed by the monuments, which these princes have left in Behar. It must be however observed, that Sudraka the first of the spurious Andhras is said by Major Wilford to have governed at Pataliputra (*As. Res.*, vol. 9, p. 146); but of this I can learn nothing on the spot, while at Bhagalpur, and in the interior of this district, the Karnas have left numerous traces and traditions. At Patna it is alleged, that Patali the daughter of Sudarsan Raja founded that city, and I suspect that Major Wilford may have considered Sudarsan and Sudraka as the same name, an error into which I was at one time led. There was a Raja Sudarsan, a prince of the family of the Sun, and the 18th in lineal descent from Mama; but whether or not the father of Patali was the same person, I do not pretend to conjecture. The later princes of the dynasty of the spurious Andhras lived probably at Patna, and according to Major Wilford had palaces at Phulwari and Sambalpur in the vicinity; but, very few remains of antiquity are to be found in that vicinity, which may perhaps be owing to changes occasioned by the river.

I have not discovered any remains of considerable works being attributed to the Pala Rajas, or other princes of note, who governed the Gangetic provinces after the overthrow of the spurious Andhras. The Palas, I believe, resided usually at Chandalgar or Chunar, so far distant, that none of their great works extended to this district; but several inscriptions acknowledging their power remain at Gaya; and one of them perhaps had a house at Narawat as will be mentioned in my account of the division of Sahebganj. This dynasty is well-known to have been of the sect of the Buddhas. In fact, so far as relates to Magadha, until the approach of the Muhammedans, the Brahman priests, although this probably was one of their most ancient abodes in India, if not their original seat, do not seem to have made much progress in converting the people. There is even reason to suspect, that by far the greater part of even these Magas became infected with the heresy of the Buddhas, for the term *Maga* is by many Brahmins in this country considered as synonymous with *kirat*, or infidel; and it is supposed by all the orthodox Hindus, that whoever dies in Magadha, will in a future life be born an ass, the emblem of his obstinacy; while, from what I have above narrated, it will appear, that most of the dynasties which have governed Magadha, have professed the doctrine of the Buddhas. It is to this period which intervened between the overthrow of the spurious Andhras and the Muhammedan conquest, that I think we may with the greatest probability refer the government of Basu Raja, of whom an account is given in the *Vayu-Puran*. He resided at Rajagriha in Behar, the ancient seat of Jarasandha; and, although perhaps tributary to the Palas, seems to have been a prince of considerable power. He was undoubtedly orthodox; and, being desirous of establishing an orthodox priesthood for the sacred places near his residence, seems to have been under the necessity of bringing persons of the sacred order from the south of India, as the Brahmins of Magadha were then probably in-

fected with the doctrine of the Buddhas. It must however be observed, that one of the ancestors of Jarasandha was named Basu, and probably resided in the Rajagriha. It may therefore be supposed, that this was the Basu, who introduced the Brahmans of that place; but as the Vayu-Puran, in giving an account of Basu and his colony, alludes to the usual division of Brahmans into ten nations, and as that division appears very modern, it is by far most probable that he was of a late date, when compared with Basu the ancestor of Jarasandha.

In 1192, according to Dow's translation of Ferishta, Cuttab, who was the first Muhammedan king of Delhi, but who was then in the service of Mahomed Ghori, defeated Rai Joy, probably the last of the Pala family, who was king of Kanoj and Benaras; after which he took possession of the country as far as Bengal without opposition. It seems however very doubtful, whether any part of this district belonged then to the Raja of Benaras, as in my account I have mentioned that Indradawan, a Bandawat Rajput, had possession of the adjacent part of Bhagalpur, and he no doubt possessed also the whole eastern parts of this district, where many traces remain of him and his tribe. I consider him as of the Andhra nation, and founder of the great city of Warankol. The adjacent country had probably belonged to his ancestors for several generations; as the ancestors of Pratapa Rudra, the last king of Warankol, are said to have possessed the regal power for eighteen generations; and the time between the retreat of Indradawan, and the destruction of Warankol will not admit of so many princes. Indradawan therefore, probably relinquished his Gangetic territory without a struggle, contented to preserve what was defended from the ferocious Moslems, by the fortresses of the Vindhyan mountains.

In 1225 Yeas-ul din was appointed governor of Behar by Altumsh, king of Delhi, who had then reduced Bengal to his authority: but so careless were the Muhammedan princes, that the two vice-roys of the kingdom entered into a regular war,

in which the governor of Behar was killed. In the year 1266, the inhabitants of Patna (Pattiali) joining those of Bhojpur stopt all intercourse between Delhi and Bengal, were severely punished by Balin, and forts were ordered to be built. It is therefore probable, that the Governor of Behar then resided at the city cf that name, and that this is the date of the present fort of Patna at the east end of the city, although it may have been since repaired or enlarged.

In the weakness of the reign of Mahmood the 3rd (A.D. 1393), the Hindus rebelled, particularly those of the eastern provinces, and in an inscription at Gaya I found mention made of a Maha Raja Prija Pal, in the year 1372, (Samvat, 1429), so that the rebellion must have lasted at least 20 years. The Vizier on this occasion assumed the title of king of the east; and, proceeding with a great army to Behar, soon reduced that country to obedience, and took up his residence at Jionpoor, where he seems to have remained undisturbed until after the retreat of Timur from Delhi in the year 1397. In 1400 he died; but Behar seems to have continued subject to a king of the east, residing at Jionpoor until 1478, when Beloli overthrew that dynasty, and made Barbek, his son viceroy; but he seems to have had little authority, and the Hindu zemindars raised to the dignity of king of the east a sultan, Hassen, who appears to have been in possession of Behar in the year 1491, and then advanced almost to Benares to dispute the whole empire with Sekunder the 1st. He was defeated by that prince, and retired to Behar by the way of Betiya, the Raja of which was one of his chief supporters. Sekunder advancing to Behar, Hassen fled to Alla, the king of Bengal; when the king appointed a certain Mohabut to govern Behar; and, having reduced Tirahut, and performed his devotions at the shrine of Shuh Sherif at Behar, advanced towards Bengal, with the king of which he concluded a peace (A.D. 1494) soon after the government of Behar was given to Deria, the son of Moharik. In 1516 it was again attempted to establish a separate kingdom

of Jionpur in the person of Jelal-ud-din; but Dirai Lohani, the governor of Behar, adhered to Ibrahim, king of Delhi, and was a principal means of quashing that rebellion. He himself however soon after rebelled, and in 1519 Muhammed, the son of Dirai, of the tribe of Lodi suba of Beria (I presume Behar), that is, I suppose, the same Dirai formerly called Lohani, took the title of king. This introduced an anarchy which brought into Hindustan the Mogul Baber.

About his time Shere Khan, the son of a Patan, who had obtained a grant of Sasoram, rose into considerable notice, became a principal person in the court of this Muhammed or Mahmud of Behar, and was afterwards sole manager of the affairs of his son Jelal. At this time Behar was a very pretty principality, Hajipur opposite to Patna, and Mungger belonging to the king of Bengal, while Chandalgar (Chunar) formed the government of an independent chief named Taji. Shere Khan soon expelled his master, and seizing on Behar acquired much wealth by an attack on the Bengalese, and by a marriage with the widow of Taji, which put him in possession of the important fortress that had belonged to her husband. In 1528 the Patan chiefs of Behar assembled at Patna, deprived Shere of its government, and created king Mahmud, the son of Sekunder, king of Delhi. This prince apparently reconciled Shere to his interest, but in an action with the Mogols soon after was betrayed by that perfidious chief. Shere however soon quarrelled with the Mogol Humayun, seized on Behar and invaded Bengal, which he had in a great measure reduced when the Mogol attacked Chandalgar, and having taken it followed Shere into Bengal (1539). The Afghan unable to resist retired to Jharkhanda, that is the hilly region between Virbhumi and Benaras, but not without having secured most of the treasure of Bengal; and soon after he had the address to seize on Rotas by surprise. The Mogol by the sickness of his army was soon compelled to leave Bengal, and having been lulled into security by Shere was defeated. Another

victory in 1540 gave Shere the possession of India.

In 1553 the empire was divided between two persons of the family of Shere, and Behar with the eastern provinces fell to the share of Mahummed, who took up his abode at Chandalgar, and his government was overthrown by Akbur. In 1564 Sekunder, governor of Behar, joining with several other Usbeck chiefs, rebelled against that prince, and they do not seem to have been finally reduced until 1567. In 1574, on the invasion of Bengal by Akbur, a certain Momin, who had been very useful in that transaction, was made governor of Patna and its dependencies, and at that time probably it was that this city became the capital of Behar. In 1575 Momin, proceeding in the direction of Bengal, repaired Gaur; but dying immediately after was succeeded by a Hoseyn, who was appointed governor of Bengal and Behar, and in the same year completed the conquest of the former. Hoseyn died in 1578, and the people of Bengal immediately revolted. In 1587 Man Singha, a noble Hindu, was appointed governor of Behar, and in 1592 advanced to Bengal, where he reduced Cullulu, the Afghan chief, who had seized on that country, annexed Orissa to the empire, and by the monstrous marriage of his sister with Jchanggir acquired great power; but his nephew Khusero rebelling in 1606, he was involved in suspicion. In 1606 Islam Khan was governor of Behar. In 1611 a person pretending to be Khusero, the son of Jahanggir, raised a mob, seized on Patna, then the capital of Behar, and taking possession of the palace, women and wealth of the Subah, gave up the town to plunder. Soon after he was defeated and killed. The Subah's palace would then appear to have been within a fortified city, although the present fortifications are usually attributed to a later date. In 1624 Shah Jehan having rebelled against his father, and conquered Bengal, advanced to Behar. Muchlis Khan, the governor, retired without resistance, and Shah Jehan took up his abode in the palace of the Subah in Patna. He then, having been joined

by Mobarek, governor of Rotas, removed his family to that impregnable fortress, and appointed Nazir Khan to the government of Behar. Soon after, on his advance towards the capital he was defeated, and retired to Patna; but on the approach of his brother Parviz fled through Bengal to the south. In 1625 he delivered himself and family to his father and was pardoned.

In 1638 Abdalla, governor of Behar, was accused of oppression, and Shaista was appointed in his stead. In 1658 the government of Behar was conferred on Kissar Sheko, son of the Prince Dara; and, during the whole reign of Shah Jehan, this district seems to have been tolerably quiet; nor did the disturbances in Bengal, which happened in the reign of Aurungzeb, extend this length. Owing to these disturbances Azim, the grandson of Aurungzeb, for some time held both governments; but after a time he was deprived of Bengal and came to reside at Patna, when his name was conferred on the city still called Azimabad, and the Moslems adhere to this denomination with more than usual care, owing probably to the prince having been an uncommon zealot. In the reign of Shah Alum I, the prince Azim went to Delhi, leaving Sirbulend Khan as his deputy. The prince was soon after killed in a contest for the empire. Soon after the prince Feroksere was proclaimed emperor in Behar.

The king Muhammed Shah appointed Fukered Dowlah, Subah of Behar, but displaced him to bestow the appointment on Shuja Khan, the Subah of Bengal, who sent Aliverdi Khan as his deputy to Behar, then in the utmost confusion, and especially suffering from the violence of Namdah Khan the Mayi, and of Rajah Sunder Singh of Tikari. Aliverdi quashed this anarchy, and having as usual fleeced the rebels, acquired the title of Mohabutjung. In 1740 Sirafruz, who had succeeded his father Shuja as Subah of Bengal and Behar, coined money in the name of Nadir Shah then at Delhi, on which Aliverdi and his kindred, men of low birth, extreme meanness and the most unprincipled hearts, and who owed

everything to Shuja and his son, killed their master in a very treacherous manner, and Aliverdi obtained both governments. The government of Behar was conferred by him on Zeineddin Ahmed Khan his nephew. In 1742 the Mahrattas under Balla Row invaded this district, and for some years committed horrible devastations, in which it must be observed that they were chiefly abetted by the principal Muhammedan family in the district, called the Mayis, while they were opposed by the chief Hindu landholder, the Raja of Tikari. Zeineddin in a few years was murdered by some Patans in the palace of Patna; and these ruffians afterwards killed his father and plundered the city. On Aliverdi's approach to punish the scoundrels he was joined by Rajah Sunder Singha of Tikari, and having defeated the Patans, appointed his grand nephew Surrajid Dowlah to the government of Behar. This prince succeeded his grand-uncle in 1756, and soon after by oppressing the English brought about his overthrow and the conquest of his country.

In the beginning of the government of Shah Alum, that weak, hypocritical, and cruel prince, attempted to recover Behar and Bengal. In the attempt he was joined by Camgar Khan of the Mayi family, one of the principal Foujdars of Behar. When he failed, he surrendered himself to the British at Gaya, and hearing then of his father's death was proclaimed king at Patna. Another attempt of his in conjunction with Casim Ali to recover Bengal from the "infidels" ended in a similar disgrace, since which the province has enjoyed a quiet formerly totally unknown.

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## Division I

### THE JURISDICTION OF THE MAGISTRATE OF PATNA

#### Section I: The City of Patna

There is a good deal of difficulty in ascertaining the boundaries of Patna. To exclude what is without the walls would reduce its dimensions to a trifle, while the suburbs are built in a very straggling ill defined manner. I find it most suitable for my purpose to include in this section the whole of that part of Patna Pergunah, or Haveli Azimabad, that is under the jurisdiction of a Kotwal and 15 Darogahs, who are appointed to superintend the police of the 16 wards (Mahullah), into which the above-mentioned extent is divided. Each ward includes part of the town, but several of them also include an adjacent part of the country, consisting chiefly however of garden land with some low marshy ground that intervenes. It must however be observed that the Darogah of Bakipur, besides one of these wards, has under his charge a country district of considerable extent, which does not form a part of the Pergunah of Patna, and that a great part of the division of Phatuha is composed of a portion of Pergunah Azimabad, but I shall treat of both these separately, as they must be considered as entirely in the country. The city of Patna, taken in this sense, includes the suburbs of Bakipur and Jafur Khan's garden, an extent nearly of nine miles along the bank of the Ganges. The width from the bank of the Ganges is on an average about two miles, but some part of the channel of the Ganges and of the islands opposite to the city, must be also considered as belonging to this jurisdiction, so that on the whole I shall allow it an extent of 20 square miles. It must however be observed, that among the natives the *gerdnawah* or extent of the city of Patna is usually said to reach along the bank of the Ganges from Sherpur to Baikunthapuri,

about 11 miles farther west and nine miles farther east than the boundaries which I have assigned.

A plan made by a native assistant will show the subdivisions and explain my meaning. The city within the walls is rather more than a mile and a half from east to west, (as may be seen by the plan in the Bengal Atlas, No. 15), extends three quarters of a mile north and south, and is exceedingly closely built. Many of the houses are built of brick, more however are built of mud with tiled roofs, but very few are thatched. To outward view they are exceedingly unsightly and slovenly and are rendered peculiarly mean by the lower storey towards the street, in even the best of them, being let for shops to low tradesmen or even to artificers, who are very careless. Within many of them are no doubt neat, and according to the idea of the inhabitants very comfortable, as every one who has means to afford it resides in this part of the town, nor is it fashionable for the wealthy to have country houses. The Nawab Bakur Ali Khan has indeed a house in a suburb, but this was formerly occupied by an European gentleman, and, I believe, has been bought by the Nawab with a view chiefly to receive visits from Europeans, and his family resides in the city. Kasinath, a rich banker, is the only person, so far as I saw, that has a country house; and both the buildings and garden are neat, and of a respectable size; but, I believe, are used very rarely, and that only on festivals and entertainments, and his family constantly resides in the town. This predilection for the city would be hard to explain, as it is difficult to imagine a more disgusting place. There is one street tolerably wide that runs from the eastern to the western gate, but it is by no means straight nor regularly built. Every other passage is narrow, crooked, and irregular. The great street, when it breaks into sloughs, is occasionally repaired with earth thrown in by the convicts: the others are left to nature by the police, and the neighbours are too discordant to think of uniting to perform any work. Paving, cleaning and lighting, considered so essential in every European town in such

circumstances, are totally out of the question. In the heats of spring the dust is beyond credibility, and in the rains every place is covered with mud, through which however it is contrived to drag the little one horse chaises of the natives. In the rainy season there is in the town a considerable pond or lake, which, as it dries up, becomes exceedingly dirty, and in spring is offensive.

East from the city is a very great suburb, the chief part in which, called Marusgunj, is situated between the eastern gate and the river, and is the principal market. It contains many store-houses for grain. Most of the buildings, especially the store-houses, are built with wooden posts and walls made of straw-mats, with tiled roofs. Although almost the whole was burned to the ground last year, and although a similar accident usually happens once in five or six years, it has been rebuilt exactly on the same footing. Immediately above the town is a long narrow suburb extending almost four miles in length, but seldom half a mile wide, and there are many short interruptions from gardens; but one great street, lined in most parts on both sides with houses, extends the whole way, and near the city divides into two branches, which rejoin at the eastern gate. Many narrow crooked alleys extend on both sides of this road, and are lined with hovels of all kinds, mostly, however, having mud walls and tiled roofs, and some of them have two stories; but there are scarcely any responsible houses occupied by natives. The Nawab Bakur Ali has, however, as I have said above, a large house; Raja Kalyan Singha, last native governor of Behar, has two or three houses, which, from the caprice of enormous wealth, are now empty; and Raja Mitrajit of Tikari has built a house, where he occasionally resides. This part of the town seems to have risen in consequence of the European settlement, and the houses of the Europeans are scattered through it, chiefly along the bank of the river; while, no precautions having been taken, their dependents have huddled along the great road, and formed lanes and

crooked passages between it and the gentlemen's premises, so that the access to several of these has become exceedingly disagreeable, and to some of them difficult. Notwithstanding that this is one of the chief European settlements in India, being the seat of a court of appeal, of a city judge and magistrate, of the collector of a very fertile district, of a custom-house, of a commercial resident, of an opium agent, and of a provincial battalion, the number of European houses is trifling, and they are so scattered that they make no show. One of them is a very elegant abode, and had it not been made to consist of two orders, one above the other, and both therefore too small, it might have been a fine piece of architecture; as it is, however, it is undoubtedly the best private dwelling that I have seen in India. The others are indifferent, and some of them very bad. Of the 52,000 houses estimated to be contained in this city, it is said that 7,187 are built of brick, 11,639 are of two stories with mud walls and tiled roofs, 53 differ from the last in having thatched roofs, 22,188 are mud walled huts covered with tiles, and the remainder consists of mud walled huts covered with thatch. Some of the roads in this quarter are kept in tolerable repair by the labour of the convicts, but the dirt, dust, and mud of the greater part of the suburbs are almost as bad as those of the city.

The town is very indifferently supplied with water. Near the river the supply from thence is abundant, but in the dry season the bringing of it from thence is a severe task on the women, and in the rainy season it is very dirty and bad. Near the river the wells are deep, and the water which they contain is generally saline. Farther from the river many wells are good, and some of them not very deep, so that on the whole the people there are best supplied. One magistrate, some time ago, compelled the people to water the street, each person in front of his own house, and this, no doubt, was a general comfort for the whole, but in many particular cases was attended with hardship, so that this has been abandoned.

The bank of the Ganges occupied by the town is tolerably high, and in most parts the town might be extended farther south than has been yet done, but all along its northern boundary is a tract of low land deeply inundated in the rainy season; this, however, when the floods subside, is very well cultivated, and I do not believe that it renders the situation of the town unhealthy.

A city nine miles long sounds large, but, when we come to investigate particulars, we shall be a good deal disappointed. It having been last year proposed to levy a tax on houses, the acting collector proceeded to make an enumeration, and the returns procured gave 45,867 houses, exclusive of those occupied by persons dedicated to religion. Two or three houses belonging to one person were often I understand returned as one, which saved trouble, as the tax was to be laid on the value of each property. On account of this and of the religious houses, and a few that may be supposed to have escaped the vigilance of the surveyors, the number must be allowed to be somewhat more than the return given to the collector. The late magistrate had commenced an enumeration of the people, but it was left incomplete, and has not been continued. I am, therefore, under the necessity of proceeding by conjecture concerning the number of people in each house, and the addition that must be allowed to the number of houses returned to the collector. On the first point, the average conjectures of all the Darogahs, each of whom had carried his investigation by actual enumeration to a certain extent, will give an average of six persons for each house, and the total number of houses, according to the conjecture of the Darogahs, amounts to rather more than 52,000. The whole population will, therefore, amount to 312,000, which I do not think liable to any considerable error. There are besides a great many persons, sepoys, camp-followers, travellers, boatmen, etc. whose numbers fluctuate; but are generally pretty considerable.

The principal road, especially in the city, is

very much crowded; but there are no such multitudes of passengers going in and out as are to be seen near the large towns in England. A hundred yards from the southern wall of the city you are completely in the country, and within sight of it I found myself, in looking after the curiosities of the place, just as great a matter of wonder to the women and children as in the most remote parts of Behar. It did not appear that the villagers, at least the women and children, had ever seen an European, and they flocked round my palanquin with great eagerness.

The inside of the town is disagreeable and disgusting, and the view of it from a distance is mean. Indeed, at a little distance south from the walls, it is not discernible: there is no building that overtops the intervening trees, and no bustle to indicate the approach to a city. The view from the river, owing to the European houses scattered along its bank, is rather better, and is enlivened by a great number of fine formed native women that frequent the banks to bring water. Still, however, the appearance of the town from thence especially in the dry season, is very sorry, the predominant feature being an irregular high steep bank of clay without herbage, and covered with all manner of impurities, for it is a favourite retreat of the votaries of Cloacina, accompanied by the swine and curs that devour the offerings.

I shall now give some account of the public buildings which are suitable to such a town.

Major Rennell has given in the Bengal atlas a plan of the poor fortifications by which the city is surrounded; and, as ever since his survey they have been totally neglected, their condition is now to the last degree wretched. A very little pains would, however, render them a security against predatory horse, and would enable them to preserve the effects of all the vicinity from such a force, which in the present reduced state of the native princes is now more likely to be employed than any other. I have little doubt that in case of alarm the inhabitants would willingly undertake the necessary work, were they directed by

the Magistrate. The gates are now in a most deplorable state of decay, and are rather alarming to strangers that enter. In order to prevent accidents, they should probably be pulled down, as in the present state of the rampart they can be of no use in defending the place. The fort at the N.E. corner of the city is now so overrun with modern buildings that its form can be no longer distinguished, nor could I perceive any remains, except some old gates. It is the common idea among the natives that the fort and city were built by Azim, the grandson of Aurungzebe, and that Pataliputra had long been completely destroyed when that prince arrived; and, as I have before said, it would appear that in A.D. 1266 Patali had become a nest of robbers, and was then punished; but a fort was built; nor can I trace anything relating to it in Dow's history until the year 1611, when a convention of Afgan chiefs assembled at the place, which was then the capital of Behar. Farther, it would appear that about this time the town was not only fortified, but had within the walls a palace, where the Subah resided. The inscription also on the gate of the fort, dated in the H. 1042, attributes its erection to a Firoz Jung Khan. The vulgar opinion must therefore be a mistake, and takes its rise from the name of Azim having been given to the city. It is alleged, that until the Mahratta invasion, the city walls contained all the inhabitants, and its principal increase and prosperity seem to have been owing to the European commercial factories, for at one time the English, Dutch, Danes and French had factories here, and traded to a great extent, especially in cotton cloth. This trade has no doubt suffered, and although that of nitre and opium has increased, yet the parts of the town adjacent to the factories have declined; but then the city is said to have greatly increased, and the value of the ground in it, within these 15 years, is said to have doubled, owing to the difficulty of procuring a spot for building a house.

The English Company's original factory is now occupied by the Opium store-house, a very

substantial good building, well fitted for the purpose to which it is applied. Near it is the jail, also a large building, but neither handsome nor strong enough to confine ruffians. The house at present occupied as the city court is near the jail, but is a very abominable looking place. The court of appeal is a handsome modern building, but very small.

At the western extremity of the suburbs is a building called the Golghar, intended as a granary, and perfectly *sui generis*. For the sake of the great man by whose orders this building was erected, the inscriptions should be removed, were they not a beacon to warn governors of the necessity of studying political economy, and were it not of use to mankind to know even the weakness of Mr. Hastings.

Immediately above and below the city two native merchants built brick keys of considerable length to facilitate the landing and shipping of goods in the rainy season. Boats can then lay along the key, and deliver and take in goods with ease; but they never would appear to have been of use in the dry season, when some contrivance to facilitate the conveyance of goods up and down the enormous bank is most wanted. These keys are called Poshta, are private property, and at present are chiefly used for lodging coarse goods such as timber and bamboos, which in the dry season are deposited on the bank.

Parallel to the city, at some distance south from it, and extending some way farther each way, is an old bank, which seems to have been intended to exclude the floods and still answers for that purpose.

These with the roads and a few miserable brick bridges are all the public works that I have seen, except those dedicated to religion. In the middle of the city the Roman Catholics have a church, the best looking building in the place. Near it is the common grave of the English who were treacherously murdered by the orders of Kasem Ali before his final overthrow : it is covered by a pillar of the most uncouth form, built partly

of stone, partly of brick. There are many *musjids*, or mosques, but none of them very large, and many of them are now let as warehouses by their owners. This is the case with the handsomest of them which is built entirely of stone. It stands with one end to the street, and the house of a descendant of the prophet, who is styled the *motawoli* of the mosque, is situated in front. This drawing will give an idea of the style of building in Patna, and of the manner in which it is disfigured by the wretched sheds built in front for artificers and petty traders. Although the owner has let his mosque for a warehouse, he is strenuous in his calls on the faithful to pray, and he is the loudest crier and the loudest prayer in the whole town.

The chief place of actual worship among the Moslems of Patna is the monument of Shah Arzani, about the middle of the western suburb. He was a native of the Punjab, and, after a long residence, died here in the year of the Hijri 1032. The proprietors are *chelas*, or disciples of the saint, and not his descendants, and all of these holy persons have abstained from marriage. Kurimbuksh, the present occupant, is the seventh successor in the office. He has considerable endowments, and gives food daily to from 50 to 200 fakirs. Every Thursday night from 100 to 500 pilgrims, Moslems and Hindus, many of them from a distance, come to intercede with the saint for his assistance, and make offerings. In the month Zikad there is an annual fair (Mela), which lasts three days. On the first, people apply to Shah Shujawol; on the second, to Vasunt; and on the third, to the great saint; the two former having been among his successors, and the latter of them, it must be observed, has a Hindu name. About 5000 votaries attend. Adjacent to the tomb is an Imamvara, where 100,000 people assemble with the pageantry used in celebration of the grandsons of the prophet. Near it is a tank dug by the saint, where, once in the year, 10,000 people assemble, and many of them bathe. A public crier calls the people to prayers, but few

or none assemble; those who are roused to pray by the crier perform their devotions on the spot where they happen to be at the time. I nowhere among the Moslems of Bengal or Behar observe any meetings in their mosques, such as we have in our churches, in order to have public prayers and to hear their scriptures either read or expounded. The only other place of worship among the Moslems at all remarkable is the monument of another saint, named Pir Bahor, which was built about 200 years ago, but it is only attended by a few in its vicinity. It at present belongs to a widow, who, since her husband's death, acts as *Pirzadah* for the families who were wont to require the assistance of the deceased.

The only places of worship at all remarkable among the followers of the Brahmans are the temples of the great and little Patanadevi, Pataneswari, or Goddess of Patana, *i.e.* the city. The great goddess is said to have been placed in her present situation by Patali, daughter of Raja Sudarsan, who bestowed the town now called Patna on his daughter, and she cherished the city like a mother, on which account it was called Pataliputra, or the son of Patali, but I have not been able to learn anything concerning the time when Raja Sudarsan lived. The building is small, but avowedly recent, and erected at the expense of the priests. Far from acknowledging the story of Patali, these allege that their deity has existed here from the origin of things.

This in India is an usual pretence, but there is a circumstance attending the tutelar deity of this city, that in most parts is not so ordinary, although very much so in these districts. The image called a goddess is a male; and is no doubt a representation of a Bouddh, and probably of Gautama, as he has seated besides him two disciples as usual in Ava. Near the throne is placed a female deity, but this is not the object of worship, and represents, I have no doubt, Semiramis seated on a lion, and on her knee holding the infant Niniyas (see Drawing No. 125). The Pandas or priests are Kanoj Brahmans, and many goats

are sacrificed on Saturdays and Tuesdays, but they have no endowment.

The little goddess was placed in her present situation by Man Singha, while that noble Hindu had the government of Behar. The temple is of no great consequence, but is much more frequented than that of the great goddess, and the priest, who is a Kanoj Brahman, is supposed to have very considerable profit.

The Pataneswaris are properly the Gram-devatas of the town, but as the worship of these deities is not fashionable in Behar, this is considered by many as a term too degrading. Still, however, many are aware of the circumstance, but Guriya, Pir Damuriya, Ram Thakur, Damuvir, Samsing, Benimadhav, Bhikharikumar, Siryadevata, Karuvir, Patalvir, Jalpa &c. are also applied to as Gram-Devatas.

Near the eastern gate in the suburbs is a small temple of Gauri and Sanghar, but the image represents only the generative organs of these deities. Every Monday in *sraavan* from 1000 to 5000 votaries assemble and make offerings. The priest is a gardener. At the N.E. corner of the city, at a place where some lady, name unknown, burned with her husband's corpse; 50,000 assemble once a year and make offerings.

On the great days of bathing in the Ganges, most people cross to the junction of the Gandaki; but on a certain day about 10,000 women assemble, and bathe at a ghat in the west end of the city.

The followers of Nanak have at Patna a place of worship of great repute. It is called the Hari mandir, and owes its celebrity to its having been the birth place of Govinda Singha, their last great teacher. The Mandir itself is of little consequence, but it is surrounded by pretty large buildings for the accommodation of the owners. The meetings are less frequent and numerous than formerly, the owners applying less of their profits to what are called charitable purposes. The Hari mandir which is in the city, belongs to the Khalesah sect founded by Govinda, and confined

in a great measure to the West of India. The Khalesahs or original Sikhs who prevail in Behar have, in the suburb called Rekabgunj, a considerable place of worship, and the owner possesses very considerable authority and income.

Petty causes, even under 50 Rupees, must be carried directly before the judge, who appoints a person called Sales to determine each. Four or five persons live by this employment, but the people of the eastern suburb can apply to the commissioner of Phatuha. The same man however is also commissioner at Bar under another judge, so that both duties must be neglected.

The principal Pirzadah among the Moslems is the owner of the monument of Shah Arzani. One Kazi performs the ceremonies for the whole persons of rank, but has deputies who attend the lower ranks, and as usual in this vicinity are called Nekah-khanis or marriers. Most persons of rank do not employ the Kazi, and their own kinsmen or dependents, having learning sufficient, conduct their ceremonies.

Of the Hindus two sixteenths are of the Sakti sect, and three sixteenths are of the sect of Siva. Of these five anas, two sixteenths follow Brahmans, partly resident in Patna, partly in Tirahut, and a very few in Bengal, but some men of extraordinary virtue from Benaras, and called Dandis, intrude on the sacred order; 3 anas follow the Dasnami Sannyasis, most of them strangers. Three anas of the whole are of the sect of Vishnu. By far the greater part of these follows the Ramawats and Radhaballabis, nearly in about equal numbers. Part of both classes of these instructors are Brahmans, but most are Sudras. Most of them reside, and there may be 20 houses of both sects; but some of the occupants of these houses have married; and 4 only of the houses are of considerable note. They have very little endowment, but considerable profits, and the buildings are pretty large, but all modern. The best is in the suburb of Marusgunj and belongs to Ramkrishna Das, a Ramawat. Besides the Ramawats and Radhaballabis an Akhara of the Nimawats has a few

followers, and some of them reside, but they are poor. One Akhara of the Sri Samproda has a few followers. Four sixteenths of the Hindus are of the Kholasah sect of the Sikhs mostly following Govinda Das of Rekabgunj, but there are several other inferior Sanggats. Not above 500 houses adhere to the doctrine of the Khalesah sect in the Hari mandir; but many strangers frequent the place of worship; 200 houses are guided by the Kavirpanthi, of which there is an Akhara. A few weavers are of the Gorakshanati sect, and have Gurus of their own. All these and a few other trifling castes are considered as orthodox (Astik), 300 houses of Jain or Srawaks are considered as heterodox (Nastik) and between 3 and 4 anas, the dregs of impure poverty, are considered altogether unworthy of care.

Most of the few antiquities that remain have been already incidentally mentioned. The traces that can be considered as belonging to the Hindu city are exceedingly trifling. Everywhere in digging, very little else but broken pots, are to be found, and, where the river washes away the bank, many old wells are laid open; but nothing has been discovered to indicate large or magnificent buildings.

In the Ganges, opposite to the suburbs above the town, I found a stone image lying by the water's edge, when the river was at the lowest. It has represented a male standing with two arms and one head, but the arms and feet have been broken. The face also is much mutilated. It is nearly of a natural size and very clumsy and differs from most Hindu images that I have seen, in being completely formed, and not carved in relief with its hinder parts adhering to the block from whence it has been cut. On the back part of the scarf, which passes round its shoulders, are some letters which I have not been able to have explained and too much defaced to admit of being copied with absolute precision. Some labourers employed to bring this image to my house informed me that it had been some years ago taken from a field on the south side of the suburbs, and had

been intended for an object of worship; but that a great fire having happened on the day when it was removed, the people were afraid, and threw it into the sacred river. They also informed me that in the same field the feet of another image projected from the ground and that many years ago a Mr. Hawkins had removed a third. On going to the place I could plainly discover that there had been a small building of brick, perhaps 50 or 60 feet in length, but most of the materials have been removed. On digging I found the image to be exactly similar to that which I found on the river, but somewhat larger. The feet are entire, and some part of the arms remain, but the head has been removed. On its right shoulder is placed something, which seems intended to represent a Thibet bulls tail. This is an insignia of the Yatis, or priests of Jain, but in other respects the images have little resemblance to such persons, one of whom is represented in the drawing No. 132. I rather suppose that these images have been intended as an ornament to the temple and to represent the attendants on some God, whose image has been destroyed. In the drawing No. 2 the images have been represented with the inscription on the smaller; that on the larger is totally illegible.

In the suburbs at a little distance from the eastern gate are two heaps called Mathni, which are supposed to be of Hindu origin, but there is no tradition concerning the person, by whom they were built, and their size is trifling. South from these heaps about a mile is a very considerable heap which, with some small eminences in the neighbourhood are called the 5 hills and are attributed to the five sons of Pandu: but this is probably an idle fable. One is at least 100 feet in perpendicular height, and has no hollow on its top, so that I suspect it to have been a solid temple of the Buddhas. The others are almost level with the soil, and have probably been houses for the accommodation of religious men. It is said by the peasants of the neighbourhood that they consist entirely of brick, but the owner of the larger

obstinately refused his consent to allow me to dig for its examination.

I cannot learn any tradition concerning the island Sambalpur, opposite to Patna, having ever been a town; nor, so far as I can learn, are any ceremonies performed there, as Major Wilford had heard.

It need not be wondered, that so little traces of the Hindu city should remain, as the occupancy of men totally regardless of the monuments of antiquity, soon obliterates every trace; and it is only in remote and wild parts of the country, that the ruins of buildings are allowed to remain undisturbed; or among nations very far civilized, that any attention is bestowed on the preservation of the monuments of art. Chehelsutoon, the palace of the viceroys of Behar, which has accommodated many personages of royal birth, and which 50 years ago was in perfect preservation, and occupied by the king's son, can now be scarcely traced in a few detached portions retaining no marks of grandeur; and the only remain of a court of justice, that had been erected in the year of the Hijri 1142, is a stone commemorating the erection, which was dug up in the 1221 (A.D. 1807,) when a police office was about to be erected on the spot, where the other had formerly stood, and which in 79 years from its foundation, had been completely obliterated.

## Section II: The Division under Thana Phatuha

This is a small but populous jurisdiction and, being near a large disorderly city, requires all the attention of its police officers. These are stationed at a corner of the division, but in a considerable town, and the territory being small, no great inconvenience is felt from the eccentricity of their station. Three detached portions of Behar are scattered through this division and two, if not three, portions of it are surrounded by the division of Bakipur.

The commissioner for settling petty suits resides in the eastern corner of the suburbs of Patna, where also he has a jurisdiction; and this would be attended with little inconvenience, were he not also commissioner for Bar in the district of Behar, with the whole breadth of Helsa intervening between his two jurisdictions, both of which are of course neglected.

3 Kazis have a jurisdiction. One is the Kazi of Azimabad, whose authority extends over almost the whole; but one corner of the islands in the river, and a small part of the adjacent shore at the east corner of the district belongs to the Kazi of Baikunthapur, and another small corner to him of Geyaspur. The two first do not reside, but they appoint deputies to marry the poor. The latter is commissioner.

Fifteen houses of Pirzadahs, who have the instruction of the Moslems, reside in this Thanah. Manibulhuk of Nawada, one of the chiefs, is considered as a man of learning, is rich, and has 18,000 customary bighas of land exempt from revenue. He never visits any infidel, nor admits any of them into his house, especially when at prayer; but he does not confine himself at home, and travels among those who receive his instruction. He cannot endure the abomination of cow-dung, the usual fuel in the country. Golam Hoseyn of Phatuha has no endowment, nor is he reckoned a man of learning; but is very strict, and

will not venture abroad, least he should meet with idolaters, on which account he is much respected by the faithful.

Of the Hindus, who receive instruction from the mouths of the sage (Gurumukhi), and who amount to about 3 fourths of the whole, one eighth part is of the sect of Sakti, and three parts of the sect of Siva. Of these 4 parts  $1/8$  follows Brahmins of Maithila Kanoj Sakadwip and Kraungchadwip, who mostly reside:  $6/8$  follow the Dasnami Sannyasis, of whom there is a house at Baikunthapur. It is poorly endowed, and although the Mahanta has abstained from marriage, many interlopers intrude. Four married Dasnamis, who reside, have some followers. Finally  $1/8$  follows vagrants from Benaras, who are called Dandis, and affect extraordinary holiness.

Two parts of the whole Hindus who receive instruction, follow the Kholasah sect of the Nanaks, of whom there are 5 Dharmasalas all dependent on that of Rekabgunj in the suburbs of Patna. One of the houses at the mouth of the Punpun, opposite to Phatuha, is a pretty large building. One of the Mahantas is married, the four others abstain from the indulgence. All have some land, but none has much.

Two parts of the whole Hindus who receive instruction are of the sect of Vishnu, 3 shares following the Radhaballabis, one share the Ramawats, and one share the Kavir. Of the former there is one Akhara or convent, the Mahanta of which is a Saryuriya Brahman, there are two convents of Ramawats, and one of the Kavirs at Phatuha.

The country may be divided into four parts. One consists of islands in the Ganges, which are very bare and sandy, but clear, and some part cultivated. Secondly the bank of the Ganges is high, exceedingly populous, and finely wooded. Thirdly behind the town of Patna in a low country deeply inundated in the floods, and very bare and thin of inhabitants; but it is very fully employed, even such places as are covered with water throughout

the year, being cultivated with *singgara*. Fourthly in the interior of the country, is a rich tract of rice land finely cultivated, and well planted. The trees, as usual in this district, are chiefly mangoes and palms. There are 100 brick dwelling houses, and one thirty-second part of the whole are built of mud with two stories, and roofed with tiles; three thirty-two parts of the whole are tiled although only of one storey, but architecture is no ornament to the country.

The villages, as usual in this district and in Behar, are built of mud, and the houses closely huddled together, so as to render a passage through them, on an elephant, or in a palanquin, always difficult, and often impracticable. This is done from jealousy, to keep persons of rank from approaching their women; as in former times violence to any pretty girl that was seen, was not uncommon. The huts are naked and mean, and the narrow passages are very slovenly, so that the villages are disgusting; but in general they stand high, the clay of old walls adding annually to their elevation; for, when a house goes to ruin, it is levelled, and a new one built of fresh clay, which is more durable. In almost every village has been one or more forts, or rather castles, that is large houses surrounding a square, and strengthened with turrets, a parapet and other such defences, and often with a ditch. Most of these are now in ruins, but some are still entire; and both, in addition to the elevated situation of the villages, give them when viewed from a distance, a very picturesque appearance; but the extreme rudeness of the castles will not bear a near inspection, any more than the filth of the villages. The custom of covering the houses with gourds and pumpkins is not near so common in this district as towards the east, and contributes to render the villages more unseemly, the thatch especially being very clumsily disposed. This being the general appearance of both the Behar and Patna districts need not be repeated. In mentioning the divisions I shall only remark exceptions. Phatuha at the mouth of the Punpun on its south side, and not on the north as represent-

ed in the Bengal atlas, is a large country town, and may contain 2,000 houses, and 12,000 people, with a considerable trade and manufacture of cloth. Where Major Renneli places Phatuha, is Shumushpur Jafurabad, a town with 300 houses, and some considerable religious edifices. It may be considered as a suburb of Phatuha. Baikunthapur is a town at least as large as Phatuha, but has not so many good houses, is rather in a state of decay, and is chiefly inhabited by weavers. It has an inn. The only other places that can be called towns, are Jethauli containing about 150 houses, and Lokna containing 200 houses.

The Moslems have no place of worship at all remarkable. Among the Hindus the Ganges is the chief place of worship; but no one part is very remarkable, although immense multitudes bathe in different parts on the Kartiki-sudi-chauth, on the Kartiki Purnama, on the Maghi-Purnama, and on the Vishuwa Sangkranti; but on these three last occasions 200,000, 2,000, and 25,000 are supposed to bathe at Phatuha and Baikunthapur alone; and near the former, at the junction of the Purnam with the Ganges, about 10 or 12,000 bathe on the Dwadasi of Sravan, or Bamana Dwadasi, in commemoration of an incarnation of Vishnu in form of a dwarf. This place is very holy, and almost every person going to Gaya from the east stops at it, and performs the ceremony called Sraddha in commemoration of his ancestors, and some priests obtain a support by repeating the ceremonies.

Baikunthapur is also a remarkable place of worship. The mother of Man Singha died at this place, and, where she was burned, a Baradwari, or hall with 12 doors, was built by her son, and several temples were at the same time endowed. On this occasion the governor was favoured with a dream, in which he was informed of the place in the river, where Jarasandha had one day thrown an amulet (yantra,) that he usually wore on his arm, and such dreams being always true, the amulet was found. It is a stone representing a Lingga adorned with four human heads. It is alleged, that at the Sivaratri 200,000 people

assemble. At the same place Man Singha erected a temple of Sitala, and one of Vasudeva, with 2 houses (Maths) for the accommodation of Brahmans. The family of the priest endowed by the Governor for these temples has increased to 27 houses.

The most common Gram-devata is anonymous, and has no places peculiarly dedicated to its worship, but it is generally addressed at marriages. At harvest-home most people pray to a Dharma kumar, of whose history nothing is known.

The only antiquities are two bridges of brick said to have been built by an Ekytiyar Khan, who was a eunuch of the kings employed about 250 years ago, to collect the revenue of the vicinity. That at Phatuha over the Punpun has had several arches, but, when the English took possession, had fallen. The arches were cleared away, and a wooden bridge was constructed on the piers, but this also has given way, the most unremitting care being necessary in this country to prevent any building from immediate decay. The other bridge over the little Punpun is a trifling work, still entire.

### Section III: Division of Noubutpur

This petty jurisdiction has been very ill contrived. Noubutpur, the residence of the officers of the police, and of the court for determining petty suits, is just at one corner of the division, while this surrounds a detached portion of Vikram belonging to Zila Behar, and another of Bakipur belonging to Patna.

The ceremonies of the Moslems should be performed by Kazi Aoladali; but, as he is commissioner for the division of Jahanabad in Behar, he does not reside, and has appointed the commissioner of this division to act as his deputy. He attends the ceremonies of principal families, and performs them, if required; but that is seldom the case. Those who live on free estates reject him, and his chief employment as Kazi seems to be as a notary public. He has appointed a Molla to marry persons of low condition. Like one of the persons in the Fairy Queen his universal answer to all questions was, I do not know. It would be difficult to say whether this proceeded from stupidity, or from a kind of timorous cunning.

No Pirzadah resides, but many itinerants perform the office.

Three quarters of the Hindus receive from some person or other a form of prayer, which is not here called Upades, but Gurumukhi. Very few, however, can tell to what sect they belong, that is to what God this form of prayer is addressed. This does not proceed from any wish to conceal the circumstance, as in Bengal, but from the knowledge being considered as not worth the trouble of inquiry. One part receives the Gurumukhi from Brahmans, partly residents, partly vagrants, and no one of them possessed of much influence; 8 parts are instructed by the Dasnamis of whom there is one Mahanta who has about 20 disciples, but they are annoyed by vagrants; 3 parts follow the Nanaks of the Kholasah sect, of whom there are two guides, both unmarried.

The Ramawats or other teachers of the sect of Vishnu have very few adherents, although one Mahanta resides.

This is a fine rice country, but not subject to inundation; it is planted. There is only one brick house. There are 60 mud-walled houses of two stories, 15 covered with tiles, and 45 with thatch, so that architecture is no ornament to the country.

Noubutpur is a close built town, containing about 200 houses, and many shops, but nothing remarkable. Sheykhpurah is much such another place, but has no shops. Close to it is a suburb containing 90 houses, and called Nezampur. It has no market. Rampur and Korai are two small market towns, each containing about 100 houses.

Neither Hindus nor Moslems have any place of worship at all remarkable.

The people do not in general address themselves to the Gram-devatas; but on the occasions, when it was formerly the custom to pray to these persons, who are considered as wise, pray to Vishnu by that name, but have no temple nor image of that deity. Indeed I never have seen any images called by this name that were objects of worship, unless the impression of his feet may be considered as such. Every farmer, however, at harvesthome gives a bundle of grain to the low cast of Dosads, who are the priests of Guriya. This being one of the occasions, on which the Gram-devatas were most commonly worshipped. Guriya is commonly considered as such, although he is properly the divinity of a tribe, rather than of a village.

At Baliyadihi S.W.,  $1\frac{1}{2}$  cose from Noubutpur is a ruin said to have been the house of a raja of the Chero tribe, who are here considered as the same with the Kols, and are said to have occupied the country when it was seized by the Moslems. The ruin is an elevated mound without any cavity in the centre, or any traces of a ditch, and may be about 30 yards square. It contains many bricks and is like the ruin of a house or castle; but the natives say that, since they remember, it was a strong high brick wall surrounding a square, the

area of which was filled up with earth. If that was the case, it would answer only for religious purposes. At the N.E., corner is a small brick temple in ruins, which contains several fragments of images, such as are usual throughout Behar, and are here said to represent Guriya, the tutelar deity of the place, and sacrifices are still offered. At a little distance is a stone covered with images carved in relief, and said to represent the door keepers of the deity. The ruin seems to be in the style of highest Indian antiquity, like those attributed to Virat, Kichak, the sons of Pandu, Karna &c.

#### Section IV : The Division of Bakipur-Jaywar

I have been under the necessity of including in the city of Patna a small portion of this jurisdiction, because it contains some of the chief buildings of that city, such as the provincial court of appeal, and is clearly a continuation of the suburbs. Yet I must confess that this distinction is attended with some inconvenience, as the officers of police reside in the part of the jurisdiction included in the town. The country part of the jurisdiction is, however, that of which I am now to treat. It forms a very petty territory, and surrounds two or three detached portions of Phatuha, three of Vikram in the district of Behar, and a corner of the district of Saran projects across the Ganges, and is hemmed in between that river and this division. The cantonment of Danapur (Dinapore), subject to Military authority, is also included in this division. There is a commissioner for the decision of petty suits, who resides at Phulwari near the centre of the division and his jurisdiction is commensurate with what I am now describing, and does not extend into the portion situated in the suburbs of Patna. The same person is Kazi, and has appointed 3 Mollas to marry persons of low condition.

There are twenty houses of Pirzadahs of several different families. The chief is Shah Neyamutullah, a man much respected.

Six tenths of the Hindus take no instruction from any sect of teachers.

Of the remaining four parts half a part receives instruction from Brahmans of the Siva and Sakti sects, and one part from the Dasnami Sannyasis. No one of the Brahmans has much influence.

Three Dasnamis have three petty houses (Marais), that have not chiefs of the rank of a Mahanta. These instructors have not been able to resist the calls of the flesh, and have married.

Two parts are instructed by the Nanaks of the sect of Kholasah. One of their teachers, who resides, was originally a Dasnami, and had an endowment of 100 bighas, but he has changed his religion. He keeps the land, but has not acquired so many followers as he had before. Being a violent man, this disappointment, it is said, has made him outrageous and fearless, and it is alleged that he attacks all traders passing his house with loaded cattle, and partly by importunity, partly by force compels each to give him a trifle, and they do not think it worth while to complain. There are besides ten teachers of this sect who reside; five pure men, and five who have yielded to the indulgence of wedlock. All the eleven are called Mahantas.

The remaining half part follow the Ramawats and Radhaballabis, and some low married persons of these sects instruct the poor, but there is no instructor of note.

The country is very fine, and consists of four parts. 1st. Some low sandy banks (Diyara) adjoining to the Ganges. 2nd. High land on the bank of the great river, not fit for rice, but finely planted and cultivated, and this part is peculiarly ornamented by the European buildings in and near the cantonments. This part, although exactly of the same nature with the Tariyani of Phatuha, is not called by that name. 3rdly. A low tract south from the river some way, and called Chaongr. It entirely resembles the rich lands so called near Mungger. 4thly. The southern parts of the division entirely resemble Noubutpur.

Danapur is by far the principal place, and independent of the military, and the followers attached to corps, that follow these from place to place, contains a great many people. In different market places (bazars) scattered within the boundaries of the cantonment, and under military authority, are said to be 3236 houses. These markets are rather better built than usual country towns, and afford many more comforts for Europeans than Patna, which in that respect is a very wretched place; the gentlemen, who reside

in Patna, are supplied with almost every necessary from Danapur. The military buildings are very grand, especially the barrack for European soldiers, which is a magnificent and elegant structure. The officer's barracks, although inferior to the other, are still very fine buildings, and of prodigious extent. Many officers of the staff and others have built neat and commodious habitations in the vicinity, and the grounds round them are well laid out, while the roads in the vicinity, and through the cantonments, are pretty tolerable, so that the whole appearance is superior to that of Patna. Of the native houses in Danapur forty are built of brick; one quarter of the whole has two stories with mud walls and tiled roof, but are of one story; one quarter consists of mud walled huts with thatched roofs.

Phulwari, including Munshurgunj, is a good country town, containing 1,700 houses, one of brick, and many of them, although constructed of mud, have two stories, are covered with tiles, and are very large. These belong chiefly to Muhammedans of rank and education. In this town there is a mosque, a great part of which is built of stone and of a strange structure, but not handsome nor very large. Its gate built of red stone from Agra is the best of the work. Digha, on the Ganges, has 500 houses, and is remarkable for boats fitted for accommodating European travellers. The other places, that can be called towns, are Sckundurpur, Karera, Harisangkarpur, and Lesleygunj, containing each from 200 to 125 houses. The last, founded by Mr. Lesley, was once large, but has of late gone to decay. Besides those in Danapur, there are in this division 30 dwelling houses of brick, and 150 of two stories with mud walls and covered with tiles.

The mosque above mentioned at Phulwari, is the only place of worship at all remarkable among the Muhammedans. Its sanctity, however, is not in high esteem, and at two holidays it does not attract above 1000 votaries. A Moulavi uses it as a school (*Mudursah*), in which he instructs youth in Arabic lore. The Hindus possess no place at all

worth notice. The Gramdevatas are reckoned Ram Thakur, Mohanath, and Guriya.

Major Wilford considers Phulwari as the same with Kusampuri, and the names have no doubt the same meaning. Further, he considers it as having been the original seat of Palibothra, until it was afterwards removed to the banks of the Ganges. I could hear of no remains of antiquity near the place, but it is alleged that bricks are often found in digging wells. The traditions that I have heard differ entirely from the opinion of Major Wilford. It is said, that a certain Hangs Raja resided at the place, which was then called Push-papuri, or the abode of flowers. Hangs went to the south, and attacked Raja Mansar, but was defeated, and soon after destroyed by his enemy, who plundered the country. When Hangs was killed, his widow intended to burn, but being with child, this was not legal, and she had a son called Bahan. Some years afterwards Raja Bahan with 9 war-like companions, collecting his army, made a second irruption towards the south, and made great conquests. An account of these transactions is said to be given in a book called the Das kumar katha, which I have not seen nor can the people, who talk on the subject, nor any concomitant circumstance, give me any idea of the time when these events happened, on which account they have not been noticed in the historical sketch.

#### Section V. Division of Sherpur

This is a very petty jurisdiction, and the extent being very small, the inconvenience in the office of police being placed at one of its sides is of little importance. There is no court for the decision of petty suits, so that for the most trifling cause the people must apply immediately to the judge.

The Kazi acts for the whole, and resides at Maner. He attends the ceremonies of the wealthy in person, seals agreements, and by a special order from the judge occasionally settles boundaries.

Mir Kodrutullah is a Pirzadah, who resides at Sherpur, and being an economist and possessed of land, does not disgust himself by coming abroad among infidels. Shah Tubarukhoseyn of Maner, although descended of the very renowned saints of that place, has involved himself in difficulties, is under the necessity of travelling and cannot avoid the degrading society of the prophane.

Three fourths of the Hindus take no instruction, and one fourth receive a form of prayer from the mouth of some sacred person.

Dividing these into 16 parts, 3 of them pray to the Sakti, and 5 to Siva. Of these 8 parts one half belongs to Brahmans, no one of whom has eminent authority: the other half belongs to the Dasnami Sannyasis, of whom 7 married persons reside.

Six parts belong to the Nanaks, of whom 2 married persons reside.

Two parts of the sect of Vishnu belong chiefly to Brahmans of Kanoj and Sakadwip, who are called Pandits, but a few vagrant Ramawats interfere with their authority.

The division consists of two parts. One high along the banks of the rivers, not fit for rice, but finely planted, exceedingly populous and well cultivated. This is called Dihi. Secondly, low land towards the south, which during the rainy season

is overflowed through creeks. This is bare but highly cultivated, and is called Chaongri; but although it is chiefly reserved for wheat and barley, some part has been rendered fit for rice.

There is only one house of brick, and 25 clay houses of two stories and covered with tiles; but the buildings at Maner, were they in better repair, would be very ornamental. Maner contains 1500 houses, Sherpur contains 1000, Rapura 600, Saray 150 and Lodipur an equal number.

The chief place of worship for the Moslems is at Maner. In former times, it is said, Maner was the residence of a Brahman chief, but a saint of Arabia named Ahiya, who seems to have been of the militant order, arriving in the country, smote the infidel, and threw his Gods into the river. He then took up his abode at the place, and buried on the situation of the temple 12 of his companions, who in the struggle of conquest had obtained martyrdom. When he died, he was buried in the very spot, where the idol had stood, and his descendants to this day occupy the palace of the idolatrous chief, or at least a house built where it stood. The tomb of this great saint is very simple, a mere grave, covered with a flat terrace of brick and mortar, and by a white sheet of cotton cloth. The area, in which it stands, is surrounded by a brick wall, within which is a small mosque of brick, and some cloisters for the reception of religious mendicants. Many of the faithful are buried in this holy ground, which is very slovenly, and the buildings ruinous, although 5 Mojawen are appointed to keep the place clean. On the 11th of Shaban about 2000 votaries attend and 3000 assemble at the festival of the marriage of Gazimiyan. This great saint had two sons. One named Shurfuddin went to Behar, where he extended the faith, and has obtained a celebrity exceeding that of his father. The other seems to have been but an ordinary man, and remained in charge of the property at Maner. His son, however, named Shah Daulut was a saint and his tomb, built by a Nawab Ebrahim Khan, is a very fine piece of work, although it is called the little

monument, while the title of great is bestowed on the rude monument of his father, on account of his superior sanctity. The small monument is by far the handsomest native building that I have seen in the course of the survey. It is in the usual form of a Muhammedan Mokburah, that is, consists of a cubical chamber covered by a dome. Each side is adorned by a portico, and at each corner there is a small chamber surmounted by a cupola. The whole is constructed of stone, but in order to exclude rain the dome has been plastered, and gaudily painted. The inner chamber is light, having large windows, secured from intrusion by exceeding fine fret work in stone. The whole walls, pillars and roofs of the porticos and small chambers are carved and ornamented with foliages and fret work, in some places too minute, and in too small relief; in others in a very good style. The principal defects in the design are, that, in place of a balustrade, the summit of the building is surrounded by heavy battlements and, in place of a cornice, by a row of slabs sloping downwards and outwards, like the eaves of an Italian cottage. The area round this monument is large. The north side of its enclosure is occupied by a small mosque, and a wing of cloisters both in very good style, and towards the area at least constructed of stone. The cloister extends along the west face to the principal gate, which has been a very handsome structure of stone, and of a size not too monstrous for the enclosed buildings. The ascent to this gate is by the only decent stair that I have ever seen in a native building. It has steps on 3 sides, and they are of just proportion, so that the ascent is easy. The other buildings round the area are irregular, but at one of the angles has been a cupola of stone, the fret work in the windows of which is uncommonly fine. The stone of this building has been brought from Chandalgar (Chunar), and cuts well, but is not very durable, so that much of the carved work has decayed and, although the descendant of the saint has 6000 bigahs free of rent, and of the most valuable quality, no pains seem to be bestowed on keeping the

building in repair. The whole is in a most disgusting state. Fakirs have been allowed to boil their pots in the porticos, and have covered the elegant carvings with smoke: as a remedy for which, when the holy men chose to depart, irregular patches have been white washed. One of the corner chambers is occupied by a beastly ascetic, who has shut up the doors and windows with old pots, mud and cow dung patched together in the rudest manner. The whole income of the saint's descendants is said to be lavished on feeding such squalid idle creatures who, in this part of the country are an intolerable nuisance; and I have no doubt that this account is true, as his abode, although large and occupying the seat of a former prince, bespeaks by its appearance the most violent degree of ascetic poverty. I have already mentioned that the present occupant is so straitened as to be no longer able to indulge himself in a seclusion from the view of infidels.

Near this holy place the Nawab Ebrahim Khan erected a handsome monument for his mother, and dug a celebrated tank. It is not very large, but from the heaps of earth thrown out, it must be very deep and in the rainy season communicates with the Son by a subterraneous tunnel. It has been entirely lined with brick, and at the descents on the sides have been platforms covered by neat cupolas, which are said to have been intended for the use of the pious, who chose to read the Koran in this holy place. The brick work is in great decay, and the tank is very dirty, but formerly it would have been a neat place, had the earth thrown out been levelled. That, however, as usual has been collected in high naked ridges, which must always have rendered the whole view disagreeable.

The proprietor of Sherpur has lately built there an Imamvara which, although small, is a neat building.

The Ganges is the principal place of Hindu worship, and its bank at Sherpur is called Nrisinghachhatra. It is said that on the Purnima of Kartik 40,000 persons usually assemble there to

bathe, and half that number on the Vishuwa Sangkranti. On the former occasion about 200 Dasnami sannyasis come to Lodipur at the junction of the Ganges and Son. They sleep two or three days under trees, bathe, and pray; and on this occasion do not beg, but rather bestow alms.

In some places Guriya is called the gram-devata, and he is supposed to have been buried near Durweshpur, about 2 miles west from Sherpur. The grave is covered by a Nim tree, and by a large heap of earth.

This place had continued for ages the haunt where robbers assembled to offer swine, and to pray for success in their calling, especially when they went on expeditions to cut off boats on the river, and many boats were usually plundered, until about 14 or 15 years ago, when a military guard was sent to the place. This has been relieved by 3 wretched Burukandaz, who do not venture to live at the place, but skulk in a neighbouring village. The terror of the guard has however further broken up the haunt, but many swine are still offered, and received by two or three hags of the Dosad cast, who are the priestesses. I believe that most of these offerings are made by persons in distress, but it is alleged that robbers still frequent the place with their vows, coming from a distance before they undertake any important expedition, but they no longer venture to exercise their calling in the immediate vicinity of a place so suspected. In some places again, on the occasions when the gram-devatas were wont to receive addresses, each person prays to his own deity. In others, on these occasions the people address themselves to an anonymous gram-devata.

Except the buildings at Maner, there is no remain of antiquity.

The Brahman chief, who was destroyed by Ahiya the saint, is supposed to have been tributary to the Cheros, to whom the sovereignty of the country is supposed to have then belonged.

## Division II

### THE JURISDICTION OF THE MAGISTRATE OF BEHAR

#### Section I : Division of Sahebgunj, Gaya

This is an enormous jurisdiction both in respect to extent and population and contains a large and very disorderly town. The length also is beyond all reasonable bounds, extending 57 miles east and west. The office of police is, however, conveniently situated at Sahebgunj, and the court for the decision of causes under 100 rupees value is at the same place, and is in charge of an officer named the Sudur Amin. Until lately this court was placed at Abgela, and was under the management of an officer named a Commissioner, whose authority extended only to causes under 50 R. This change has been productive of much ease to the subject.

6 Kazis have charge of an equal number of Pergunahs, and 4 of them reside. Each appoints a number of Nekah-khanis sufficient to marry the lower class of people.

There are no less than 200 houses of Pirzadahs, but only 4 or 5 are rich or have had a respectable education. These, however, are either not in circumstances to be able to seclude themselves from the company of infidels, or have sense to avoid taking offence.

A quarter of the Hindus are too low or poor for instruction and three quarters have attracted the care of various sects. Dividing these into 12 parts, two of them are of the sect of Sakti, and 6½ parts are of the sect of Siva. The same instructors, as usual in this country, serve for both sects and are partly Brahmans, partly Dasnami Sannyasis, but the latter have by far the greatest number of adherents. No one of the Brahmans has any considerable influence. The Sannyasis have in this division 25 houses, partly Gadis or thrones, and partly Muris or inferior habitations, but

several of them are very considerable buildings. By far the most remarkable is at Buddha Gaya, which has subordinate to it 22 inferior houses, some of them Gadis, some Maris. One half of these 22 houses, and are all unmarried; but many or elsewhere. About 1,000 Sannyasis belong to these 22 houses, and are all unmarried; but many that have been educated in these houses are now abroad on pilgrimage, or are employed in the solicitation of alms. Their places are, however, supplied by at least an equal number of strangers. The buildings belonging to the order at Buddha-Gaya are very large, and have been constructed almost entirely from bricks and stones taken from the temple of Mahamuni. Many of the images, by which that building had been ornamented, and some perhaps that had been objects of worship, and some inscriptions have been built into the walls so as to protect them from destruction, and to serve as ornaments; and the Mahantas, perhaps not without some dread of their power, have built places where they have secured from injury some of the images of Gautama, and of other heretical lawgivers; but many inscriptions seem also to have been destroyed, not from jealousy, but merely because the slabs on which they had been carved were a convenient material for building. Although the buildings are very large, they are totally destitute of elegance, and are chiefly intended to accommodate numerous vagrants, on whom a very large portion of the great income of the convent is expended.

The convent is surrounded by a high brick wall including a very considerable space between the ruins of the temple of Mahamuni and the river Nilajan. The wall has turrets at the corners and some at the sides, with 2 great gates, the handsomest parts of the building. Towards the river is a long cloister, not quite finished, and intended to accommodate travellers. The principal building is a large square, with turrets at the corner like a castle, which contains several courts; but owing to the want of windows, it has a very dismal appearance. The enclosure contains also a garden,

a plantation of turmeric, and a burial ground, in which many Sannyasis have been interred, each in a small temple (*Samadhi*) with a Linga over the body.

Balak Giri, the present Mahanta, is a person of no learning; but is very attentive to strangers, and particularly to Europeans. At our interviews he always shook me by the hand after the English manner, and near his abode none of his host of mendicants made a single solicitation. On the contrary they would most willingly have entertained me and all my followers. He is the 7th successor in the office, his predecessors having been Chelan Giri, Mahadeva Giri, Lal Giri, Kesi Giri, Raghav Giri and Ramat Giri. At the arrival of Chelan Giri, the temple of Mahamuni, the Buddha, had been totally deserted, and the whole vicinity was a forest. This person in the course of his penitent wanderings, finding the ruin a convenient shelter, took up his abode in it, until his extraordinary sanctity attracted the notice of numerous pilgrims, and until he became a principal object of veneration among the powerful chiefs and wealthy merchants, who frequent Gaya. From these he received the various endowments, which his successor enjoys. The 6th Mahanta, Ramat Giri, lived to a very great age, was very intimate with the European Gentlemen at Gaya, and was a man of considerable learning and great respectability. Among his pupils is a man named Saryu Giri, who is by far the most learned person in the vicinity of Gaya, and many pretend that he was intended for the succession and was set aside by the influence of Raja Mitrajit of Tikari, the chief Zemindar of the district. This however seems very doubtful, as a claim for some 200,000 rupees instituted by this person against the present mahanta, has hitherto failed of success; nor is it easy to conjecture what interest Raja Mitrajit could have had in the change. Besides his learning, the manners of Saryu seem well fitted for the office, as he is a plain unaffected man, who dresses like a Pandit, only that his clothes are stained red: nor in support of his character, which is very

high, does he think it necessary to rub himself with ashes. His failure in pecuniary claims render an ascetic life necessary; but had he the means, he probably holds in contempt even the appearance of mortification. His fortunate rival, as I have said, is not a man of learning, and he thinks it decent to smear his face with ashes, but in no other respect has he anything ascetic in his appearance. His equipage is showy, his attendants numerous, and his dress very rich (Shals and kinkhap). In place of having his hair like a mop, which is the usual fashion of the sect, he wears a fine plait of hair (I presume not the growth of his own head) wrapt round so as to form a large turban. His four immediate predecessors are buried on a part of the ruins of the old temple, and their (Samadhi) tombs or temples are pretty large, but in a very bad style of architecture. The 1st Mahanta is buried in the temple of Mahamuni, in the ruins of which he for many years resided, and acquired his celebrity.

Besides these 25 houses of Sannyasis that, according to the proper rules of their sect, abstain from marriage, 40 families of those who have been unable to resist the allurements of the sex, act as instructors for the low and grovelling multitude. Within the enclosure of the Vishnupad at Gaya is another remarkable convent, occupied by three Mahantas of three different orders who, much to their credit, live on decent terms. As they are the priests of Gayeswari, I shall have farther occasion to mention their abode.

One and a half parts of the Hindus of this division are of the sect of Vishnu, and in respect to number, by far the greatest portion adhere to the Ramawats, and chiefly belong to a certain Randas of that sect, who lives at Jagannath, but keeps here an agent, that accounts to him for the profits, and is allowed a mere subsistence for himself and 10 or 12 assistants who reside in his Akhara. In point of emolument a certain unmarried teacher of the doctrine of Madhavacharya has more gain than the Ramawats, as the whole powerful tribe of the Gyawal Brahmans are his followers. This

person named Dandi Swami adheres to the rules of Madhava as practised in the south, from whence he came, and retains all the pride of his country. When I attempted to enter the door leading into the outer court of his house, it was shut in my face.

Two parts of the Hindus of this division follow Nanak, and are of the Kholasah sect. There are 25 Dharmasalas, and most of the teachers have resisted the power of the flesh. Basanta Das, the chief of them, resides at Basara opposite to Gaya, and does not depend on Govinda Das of Rekabgunj in Patna, but on a Rupnarayan, who resides in the west of India.

This is a beautiful country, finely varied with scattered hills and rocks, but the soil is in general rather poor, and requires much artificial watering, on which towards the west much pains have been bestowed, especially on the Tikari estate. Towards the east and south the land has been a good deal neglected, and in that quarter there still remain some extensive woods. The cultivated country is finely planted, but architecture has done little for its ornament. The great buildings of former times are too far gone in decay to make a show, and the buildings of Gaya are so huddled together that they cannot be seen to any sort of advantage. The Raja of Tikari's house is much concealed by the earthen ramparts of the fort, by which it is surrounded, and is built in a bad style. Still, however, its magnitude is suited to his great fortune, and is an ornament to the country; but in the two districts it is the only country residence belonging to a Zemindar, that can be considered as fit for the abode of a gentleman, the wretched subdivision of property having banished every elegance, without having introduced neatness or comfort. The profits of superstition have however introduced some luxury, and there are in this division 2,500 houses built of brick and stone, and 1,200 of two stories with mud walls and tiled roofs. 500 similar houses have thatched roofs. One thirty-second part of the dwellings are huts, having clay walls and tiled roofs, and fifteen-six-

teenth are huts, having mud walls, and are thatched, four parts with grass, and eleven parts with straw. There are about 500 of the round hovels like bee hives, which are called *marki*. In this division Nawada and Sheykhpurah, especially towards their southern sides, the villages are rendered somewhat less irksome to the view, by having near the houses arbours covered with leguminous climbers, which conceal part of the dirt and misery, and by their verdure and flowers are very ornamental.

The town of Gaya, the capital of the district, consists of two parts: one the residence of the priests, which properly is called Gaya; and the other the residence of lawyers and tradesmen, which was originally called Elahabad, but having been very much enlarged and ornamented by Mr. Law, it is now called Sahebgunj. The old town of Gaya stands on a rocky eminence between a hill and the Phalgu river, and Sahebgunj is situated on a plain, on the bank of the Phalgu, south from a hill named Ramsila. Between the two towns was an open sandy space called the *Rumnah* or chase, but the court houses have occupied a part of this, and the remainder is taken up by the houses and gardens of the few Europeans at the station. These are small buildings, and the grounds and roads in the vicinity are not near so good, as might have been expected from the number of convicts, especially as they have not been employed at a distance. The buildings for the accommodation of the Zila courts are good, and that intended for the court of circuit when finished, will be handsome. The jail, which is in the middle of Sahebgunj, makes no show, but is surrounded by a wall very necessary to prevent the rapacity of a great many well fed villains, who are allowed to indulge their sloth in this place of punishment. The streets in Sahebgunj are wide, perfectly straight, and kept in good order, although not paved; and in general there is a double row of trees, leaving in the middle a road for carriages, with a foot way on each side. The foot ways, however, are usually occupied by hucksters, or by part of the families

and furniture of the adjacent houses; for in good weather many of the men sleep in the street, and many of them work there at different trades. The buildings are not equal to the design of the town, the greater part of them being mud walled huts of one storey; but in general they are covered with tiles. This indeed is much better than is usual in Bengal, and there are some good brick houses and neat gardens, especially one belonging to Raja Mitrajit of Tikari: on the whole, Sahebgunj is the neatest place seen in the course of the survey. This town also has an hospital for the reception of sick natives. Every one that applies is received; but almost the only patients are destitute pilgrims, taken ill on the spot, and persons who have suffered violence, and are placed by the magistrate in charge of the surgeon. The gates like triumphal arches, and evidently planned by an European, are standing at two ends of a street; but although they have been a very short time built, the people are by no means agreed concerning the person by whom they were erected, some attributing them to Mr. Law, and some to Mr. Seton, nor is their use known. It is probable that they were intended to form an inn (*saray*). A wall behind each side of the street, and a guard at each of the gates would have secured the property of the lodgers, and the street would have been formed of chambers for their reception.

The old town of Gaya is a strange looking place, and its buildings are much better than those of Sahebgunj, the greater part of the houses being of brick and stone, and many of them having two or even three stories. The architecture is very singular, with corners, turrets and galleries projecting with every possible irregularity. This style of building, and its elevated situation, renders a distant view of the town picturesque, although the small number and size of the windows produce a gloomy appearance. A near approach fills with disgust. The streets are narrow, crooked, dirty, uneven, and often filled with large blocks of stone or projecting angles of rock, over which the people have for ages clambered, rather

than take the trouble to remove such impediments. In some places an attempt has been made at paving, and in the rainy season it may be of use to keep people from being ingulphed; but in dry weather the inequalities of such rude work harbour all manner of filth. The best houses towards the market places have sheds erected in front of the lower storey, and these are let to petty traders and artificers, who keep them in the most slovenly condition. In both towns these galleries or shops are often painted very gaudily with strange caricatures, although not meant for such, of beasts, men and gods; but so careless are the people, that scarcely any such gallery exists, in which some corner is not appropriated for boiling a pot; as far as the smoke reaches, the fire is allowed to cover with soot the painting and tinsel. The two places constituting Gaya are said in an enumeration made by Mr. Law to have been found to contain 6000 houses, and it is supposed, that 400 have been since added. The place is extremely populous, a great many strangers being constantly on the spot, and the pilgrims and their followers often amount to several thousands. When Sahebgunj was built, there no longer existed an occasion for fortifications, but old Gaya had been often attacked, and sometimes plundered. The sanctity of the place would have been no security against Mahratta rapacity; and, when these invaded the district, the priests boldly formed themselves into 14 companies, to each of which was entrusted the defence of an entrance into the town. Except at these entrances the houses and a few walls formed a continued barrier, and the projecting angles, and small windows of the houses formed a strong defence, so that the Mahrattas were on all occasions repulsed. Many Zemindar Brahmans, and other war-like persons retiring to the town with their fainilieis and effects, gave a great addition to the power of the priests. During the subversion of the Mogul government the same vigour saved the town from the rapacity of Kamgar Khan, chief of the Mayis, who would have gloried in the spoils of the infidels. Gaya contains many religious

buildings but of these I shall presently give a separate account. The reflection of the sun's rays from the rocks, by which it is surrounded, and from the parched sands of the Phalgu, render Gaya uncommonly hot, and in spring it is involved in perpetual clouds of dust.

Buniyadgunj, opposite and a little below Sahebgunj, contains 1,200 houses, chiefly occupied by weavers. Tikari, the residence of Raja Mitrajit, contains about 500 houses, built in imitation of Sahebgunj, and is adjacent to his fort or castle. The fort has a good earthern rampart with bastions fit for guns, and a good wet ditch; and, although now rather neglected, might very easily be put in complete order, and has resisted many attacks. Kinar, east from Sahebgunj seven cos, contains 400 houses. Besides these Angti, Koch, Futehpur, Dekuli, Mawak, Baona, Majurahanda, and Sulimpur are small towns containing from 250 to 100 houses.

The chief place of religious worship among the Moslems is the Imamvara north from Sahebgunj, where on day of the Kurbula about 20,000 people assemble to celebrate the grandsons of the prophets; but many of the most active performers are Hindus. The Imamvara, although small, is a decent building. In Gaya is the monument of Munshut Shahi, a small brick building in very neat order; and at all seasons much frequented by people in danger. The keeper (Mojawer) is allowed two Rupees a month by government.

In spring 5,000 people assemble at the tomb of a saint at Kenduya, about 3 miles south from Sahebgunj.

About 12 miles south at Pahara is the tomb of Duriya Saylani, where about 2,000 assemble on the holy day called Id. Besides these, the Muhammadans may have 100 places of worship constructed of brick, but none of them remarkable, either on account of their architecture or sanctity.

The Hindu places of worship are so numerous, and of such celebrity that, terrified at the extent to which it must run, I commence the account with hesitation. I shall begin with Gaya, men-

tioning first what conjectures offer concerning the history of this worship. 2ndly. I shall describe the pilgrims. 3rdly. The priests. 4thly. I shall describe the places to visit which licenses are required, and finally I shall notice some places of less reputation.

In the Puran called Vayu, supposed to have been written by Vyās, but not one of the 18 most celebrated works of that name, is a portion called the Gaya Mahatma, which gives a long account of the place; and, were it credible, this might save me much trouble; but, as usual, it is a monstrous legend. For the sake of the curious, however, I have given a copy. In this book it is mentioned that a certain infidel (Asur) in the earliest age of the world (Satya Yug) by his sanctity and severe mortification on the mountain Kolahala, obtained through the favour of Vishnu the power of sending to heaven whatever person approached his body, which was so pure, that it freed from sin whoever approached. By this means, besides other evils averted, the whole sinners on earth were saved; on which the judge of the infernal region (Yama), being deprived of his authority, united with Indra, king of heaven, and other Gods, and complained to Brahma, who repaired to Vishnu for advice. In consequence of this, it being necessary to use caution, Brahma told Gaya, that he wanted a favour. The foolish monster, who was of an enormous size, was pleased by the civility of the god, and promised to grant whatever was asked, on which Brahma besought leave to give an entertainment on the pure body of the giant. Gaya according to his promise consented, and lay down at the south-west corner of Kolahala, at the place now called Gaya. Brahma created 14 Brahmans,—Gautama, Kasyapa, Kautsha, Kausika, Kanwa, Bharadwaja, Ausanasa, Batsya, Parasara, Haritkumara, Mandabya, Golakshisattama, Vasistha, and Atreya, and gave them a great feast. When the feast was over, the infidel was about to rise, but the Lord of the infernal regions by the desire of Brahma placed over him a large rock named Dharmasil, which was moreover the wife of a holy Brahman named Marichi Muni. Though

the rock was very heavy, it could not keep the monster quiet. Then Brahma desired all the gods male and female, and all the saints (Muni) to leap upon Gaya; but all were unable to repress his struggles, upon which Brahma went to Vishnu in heaven, who created another Vishnu, and lent this resemblance of himself to Brahma, who threw it on the gigantic Gaya, but without effect. Brahma then brought Vishnu himself, who, when he came, assumed two new forms, Janardan and Pundari Kaksha, and placed them on the giant; but he still threatened to rise. Vishnu then assumed the form of Gadadhar (mace bearer), and stood on Gaya, but without effect. Brahma then made three forms of himself, Kedara, Kanageswara and Gajarupi, the Gayaditya. These six incarnations mounted on Gaya, as did also the goddesses Lakshmi, Sita, Gauri-Mangala, Gayatri, Sabitri, Trisandhya and Saraswati. Gaya now became quiet, and said that he would do whatever Vishnu desired, if they would give him more power. On which Vishnu put his foot on the head of Gaya, and all the deities promised to reside upon him, and that the whole extent of his person, 10 miles in length, should be called Gaya Kshetra. Whatever pilgrims made offerings over his head, Gayasir, which extends two miles in diameter, should procure the immediate admission of their ancestors to heaven; while those, who worshipped on any part of his body, should recover from all sin, even from the murder of a Brahman. The usual ceremonies however performed, both on the head and body, are done entirely with a view to the relief of the ancestors of the votaries.

The priests of Gaya called Gayawals are descended from the 14 Brahmans created by Brahma on the occasion, and have no sort of communion with the other persons of the sacred order. The infernal Lord, when he attempted to hold down Gaya, brought from his dismal kingdom certain Brahmans, who had been great sinners, but who had expiated their crimes by punishment. From these Brahmans are descended a class of priests called in the language of men, Dhamin, but

Dhanuska (archers) in that of the gods. These priests perform the ceremonies at two of the places of pilgrimage situated on the body of Gaya, and named Pretiya, or the abode of the damned souls, or devils.

Setting aside the miraculous parts of the story, the slender remains are liable to strong objections. The descent of the Gayawals from the 14 personages mentioned above is exceedingly doubtful. Among them are the most celebrated sages of both orthodox and heterodox Hindus, who are usually supposed to have flourished at very different periods, and from whom many Brahmins that shun the communion of the Gayawals, claim a descent.

The only person of the sect of the Buddhas, that I found in the district, gave me the following account. About 20 miles south from Buddha-Gaya, in the Ramgar district, is a hill named Kolahala, remarkable for being the place of worship attended in the earliest age of the world (Satya-yug) by a certain Harischandra Raja, king of the world, whose son Kumar Rui-das built the celebrated fortress named Rautas (Rotas R). At the commencement of the Dwapar, or 3rd age of the world, Gayasur, a holy person, frequented the same place, and then went to the place called after his name; but not having had influence sufficient enough to attain the highest region of bliss, or in other words to become a Buddha, he is not worshipped by that sect, nor are the greater part of the places of worship near his abode considered as holy by these heretics. Gautama, however, lived some years in that vicinity, under a large tree, which is therefore considered holy by his followers, and is called the Gautama Bat. The orthodox call the same tree Akshay Bat, and it is one of the chief places of worship at Gaya. A sacred pool near this tree is called Gautama kunda by the Buddhists, and Rukmini kunda by the orthodox. This man says also, that all the other places of worship at Gaya are the invention of Vyas, a person who lived long after Gautama, who introduced the doctrine of caste, and the worship of Vishnu,

and who, having fabricated the legend of Gayasur, pointed out places to correspond. There is however great reason to suspect that Vyas lived several centuries before Gautama, and that the Buddhist is misled by considering Vyas as the author of the Vayu Puran, probably a very modern legend.

Again, I am informed by Mr. Jameson, surgeon at Gaya that, in the Dubustan Mozhayeb a book attributed to Fyzi, the brother of Abul Fuzul, and giving an account of all the religions in the world, it is alleged that the ancient Persians claim Gaya as a temple of their foundation, where Gywa, or the planet Saturn was worshipped; and the legend of Gaya-asur has no doubt some sort of resemblance to the European fables concerning the God Saturn. I have, on the whole, no doubt that the worship of Gaya and of Preta, or the devil, are in this place extremely ancient, and very likely preceded both the sects of the Buddhists and the Brahmans, for almost every object of worship bears the mark of the most rude antiquity. I consider the Gayawal and Dhamin Brahmans as the remains of two ancient priesthoods, who since have taken the title of Brahmans, when that came to be appropriated to the sacred order. These priests probably are remnants of the Dhanushkas or other aboriginal tribes of India, which neither the numerous and great establishments of the Bauddhas nor the labours of Semiramis Darius and the Brahmans have been able to overcome, although they long held them in obscurity, for at Gaya there is no trace of any considerable building of the least antiquity, and it is generally admitted that, except those in the very modern work of the Vishnupad, the greater part of the materials and even images [have] been brought from Buddha-Gaya. The number of images built into the walls as ornaments is immense, and their similarity to such as still remain at Buddha Gaya, and the great number that evidently represent Buddhas, not only single, but in rows and clusters, would prove this, were it not avowed by many who remember

the bringing of the greater number. Indeed, most of the images although they have some resemblance to such as are worshipped by the orthodox, differ in so many particulars, that two persons seldom agree about the deity that they are intended to represent. There is little difficulty therefore about such as are merely intended as ornaments, and almost every one readily acknowledges their being the work of the heterodox. But some are objects of worship, nor can these be acknowledged as the work of infidels, and some are no doubt moulded exactly on the orthodox system, but others are entirely similar to such as are common at Buddha-Gaya, Baragang and other temples avowedly heterodox. On this subject the opinion of the people here deserves little or no credit. Wherever they want an image, they take the first that they can find and give it any name that suits their purpose, without the least regard to attributes or even to the manifest distinction of sex. Numerous pillars, parts of doors and windows, cornices, and inscriptions are everywhere built into the walls, not only of religious, but of private dwellings, have evidently been taken from ruins, and of those, some are known to have been brought from Buddha-Gaya. The pillars in most of the buildings are of various lengths, thicknesses and forms, as brought from the ruins of various buildings. These columns are all of granite, and bear the marks of rude antiquity and many of them have been broken and used to construct the walls. A vast number of stones of a small grained indurated lapis ollaris, containing images carved in relief, and inscriptions, or forming the sides and lintels of doors and windows, are built into the walls, and the carvings and writings are often turned outward as an ornament, but placed without the smallest regard to symmetry; and, unfortunately, some of the inscriptions have been half built into the walls, or cut half away in order to suit the size of the stone for the place which it now occupies. Some of the carvings and inscriptions are on granite, but potstone is the more usual material.

It is acknowledged by all, that until about five or six centuries ago, Gaya, as a place of worship, was in comparative obscurity; and it is probable that the present legend was about that time invented, and adapted to current opinions, since which the number of pilgrims has been daily increasing; but it is within the memory of man since the Temple of Gadadhar was founded, and this was the first large building that was erected. The only other temple of note, the Vishnupad, is still more recent. Several inscriptions remain of about the period to which I have alluded as the probable era of Gaya's coming into great repute; but it is to be remarked, that they are by persons of no considerable note, and in general refer to places of worship that now do not form a part of the regular pilgrimage, and some of them have even been entirely deserted.

Although the number of pilgrims has been gradually increasing for these five or six centuries, there continued great checks on it until Mr. Law introduced many new regulations to give them protection. At many different places on approaching Gaya the pilgrims found custom-houses, erected by every landholder or petty officer of government, who had power enough to compel them to pay contributions, for which there was no rule but the means of payment and the power of exaction. Mr. Law therefore abolished the whole of these custom-houses, and having ascertained that four sorts of pilgrimage were usually performed, he fixed a certain sum to be paid for a license for each. One class of pilgrims visits only one place, and on receiving a license to visit this the votary pays 2 rs.  $1\frac{3}{4}$  anas; another class visits two places, and pays 3 rs.  $5\frac{3}{4}$  anas; a third class visits 38 places, and pays 6 rs.  $4\frac{3}{4}$  anas; the fourth class visits 45 places, and pays 14 rs.  $2\frac{1}{4}$  anas. Deductions are, however, made on all the licenses to Nepalese, who are not numerous, and on the highest licenses to persons who bring water from the Ganges to pour on the sacred places, who are considered as holy, and who are generally poor. These four classes of licenses are marked by seals of different colours,

by which alone the persons, generally employed as a check on imposition, know the one from the other; and there is strong reason to suspect that many frauds are still committed, although there has been of late a considerable improvement of revenue. But the duty to Government is a small part of the pilgrim's expense. The Bengalese and Mahrattas are by far the most numerous votaries. The former usually content themselves with the two lower descriptions of pilgrimage, and the offerings, which they make to the god, consist of rice, barley-meal, or wheaten flour unboiled. The Mahrattas more commonly perform the two most numerous classes of pilgrimage, and their offerings are boiled. A certain description of Rajputs furnish the offerings, by which they would have a considerable profit, as they charge high, but they pay a large share to the Gayawal Brahmans. The cost of these offerings is, however, a trifle; the chief expense consists of the presents (*dakshina*), which must be made to the priests. The Bengalese, in fact, give chiefly grain, brass vessels, silver coin, and cloth; but sometimes they present cows. The presents nominally are in general quite different, but are trifles held in brass vessels covered with cloth, which in reality compose the most usual value of the present, and are sold to the next votary that comes. The Mahrattas give money, jewels, plate, fine cloth, elephants and horses. The very lowest person, performing his devotions at one place, cannot spend less, including duties, than  $3\frac{1}{2}$  rs.; those who worship at two places cannot spend less than 5 rs., but many spend 100 rs. The lowest rate of expense at the 38 places is 30 rs., and few there exceed 40 rs. The Bengalese, who worship at 45 places, usually expend from 40 to 200 rs.; some, however, spend as much as 500 rs., and some few great men have gone so far as 5,000 rs. Almost all the Mahrattas worship at the 45 places, and several every year give 5,000 rs., while great chiefs expend 40 or even 50,000 rs. These expenses are exclusive of the charges of travelling, and of what is exacted by numberless solicitations to which the pilgrims are exposed. Every one, so

far as he is able, feeds the Brahmans who attend. No person can possibly go through the 45 places in less than 15 days, and persons of rank take from one to three months, during which, from morning till night, they are not a moment free from the most clamourous solicitations of religious mendicants, from 200 to 300 of whom, besides the priests, hover round the place with incredible diligence and importunity. Besides the 45 holy places to which a license is necessary, there are several others which pay no duty to Government, but are much frequented, and never without expense. When the votary has made his offerings and performed all his ceremonics, the priest that attends him binds his thumbs together with a garland, and says that he will fine him on account of his ancestors. When the fine is paid, the Brahman unties the garland, and declares that the ceremonies have been duly performed; nor are the ceremonies considered as of any effect until this declaration has been made. Formerly it was the custom for the priest to keep the votaries' thumbs tied until he consented to give a sum that was considered adequate to his circumstances; but Government has declared that all contributions must be voluntary, and the collector of the duty or magistrate will, on complaint, compel the priest to perform his duty, and to accept of whatever the votary pleases. People, however, from distant countries, who do not know our customs, are still often much abused, of which, while on Preta Sila, I saw no less than two instances, two decent Brahmans from Malwa applying to me for assistance: one was stript even to the skin, and had his thumbs tied; the other was sitting in despair at the foot of the hill, the sum demanded being so exorbitant that he would not venture to ascend. The checks, however, on this violence have rendered it much less frequent, and have given great satisfaction, not only to the votaries, but to many of the more moderate priests, who perceive that the security given to the votaries has greatly increased their number. This increase seems still to be going on, as will appear from

the statement in the appendix, with which I was obligingly favoured by Mr. Gilanders, who has charge of the collections. I believe, however, that the increase is not so great as would at first sight appear from viewing that statement, as new regulations have probably reduced fraudulent visits, although I am inclined to think that many are still made. It is usually supposed that the number of pilgrims and their attendants, who in ordinary years visit Gaya annually, is not less than 100,000, and 30,000 pilgrims would assuredly have less than 70,000 followers, although some of the great Mahrattas have rather armies with them than guards; but when several of these come, as has happened this year, the number of visitants is reckoned to be double that above stated.

I have already mentioned that two priesthoods, the Gayawals and Dhamins, are attached to this place of worship, and in the account of the people I shall give an account of their customs. Here I shall confine myself to their conduct as priests. The Gayawals are very numerous. None of them have any learning, so that they are unable to read the necessary forms of prayer, and for that purpose employ Brahmans of Sakadwip, Kanoj, and Srotryas, who are called Acharyas, are allowed a very slender pittance, and are severely exercised. A Gayawal who has much employment requires the assistance of three or four Acharyas, while one of these readers serves for three or four of the Gayawals who are little employed. Formerly there was a constant and miserable scramble among the Gayawals for customers, and the first who could lay his hands on a votary considered him as his property; but of late an order has been issued that the votary should be allowed to select whatever Gayawal he pleases, which has tended very much to produce peace, although there is no possible means of avoiding numerous squabbles. The Gayawals are not only ignorant, and do not affect any sort of severity or asceticism in their conduct, but many of them are notoriously very dissolute in their manners.

One custom of the Gayawals shows that, with all their neglect of learning, they are well acquainted with human nature. It is customary with them, when a votary complains of poverty, to lend him any sum that he may require to give in Dakshina, that is in a present to the lender. The votary gives a bond with the infernal judge as witness, and these bonds are usually paid, if ever the votary acquires means. It is chiefly to the Bengalese that this indulgence is shown: the Marhattas are too profligate for even such confidence.

The Dhamins, who give one-fourth of their profits to the Gayawals, and who receive fewer and less valuable presents, have been under the necessity of applying more to study, and being unable to hire readers, are themselves able to read the ceremonies; but none of them attempt any other science. Each man officiates by turns at the different temples belonging to the order, and takes his chance of the profits that occur in his turn of duty. They have no more affectation of virtue or sanctity than the Gayawals, and poverty alone prevents them from being equally dissolute.

The influence of both depends entirely upon the power they are supposed to possess by birth, the whole efficacy of the ceremony depending on their pronouncing it duly performed. On this occasion even the most learned Pandit or greatest prince, when he makes his offering, must bend and receive on his head the foot of an ignorant dirty fellow.

The following are the places of worship to which the licences are granted.

1st class	2nd class	3rd class	4th class
<b>Phalgu</b>	<b>Vishnupad</b>	<b>1 Phalgu</b>	<b>1 Phalgu</b>
	<b>Phalgu</b>	<b>2 Uttarmanas</b>	<b>2 Pret-sila</b>
		<b>3 Udichi</b>	<b>3 Ramsila</b>
		<b>4 Kankhal</b>	<b>4 Uttarmanas</b>
		<b>5 Dakshinmanas</b>	<b>5 Udichi</b>
		<b>6 Jihwatol</b>	<b>6 Kankhal</b>
		<b>7 Brahmasarobar</b>	<b>7 Dakshinmanas</b>
		<b>8 Kakbali</b>	<b>8 Jihwatol</b>
		<b>9 Rudrapad</b>	<b>9 Dharmaranya</b>
		<b>10 Brahmapad</b>	<b>10 Matanggabapi</b>
		<b>11 Kartikpad</b>	<b>11 Buddhagaya</b>
		<b>12 Garhapatya</b>	<b>12 Brahmasarobar</b>
		<b>13 Dakshinagni</b>	<b>13 Kakbali</b>
		<b>14 Ahabaniya</b>	<b>14 Vishnupad</b>
		<b>15 Surya</b>	<b>15 Rudrapad</b>
		<b>16 Chandra</b>	<b>16 Brahmapad</b>
		<b>17 Ganes</b>	<b>17 Kartikpad</b>
		<b>18 Sabhya</b>	<b>18 Dakshinagni</b>
		<b>19 Utsaha</b>	<b>19 Garhapatya</b>
		<b>20 Dadhichi</b>	<b>20 Ahabaniya</b>
		<b>21 Kanya</b>	<b>21 Surya</b>
		<b>22 Matangga</b>	<b>22 Chandra</b>
		<b>23 Kraungeha</b>	<b>23 Ganes</b>
		<b>24 Indra</b>	<b>24 Sabhya</b>
		<b>25 Agasta</b>	<b>25 Utsaha</b>
		<b>26 Kasyap</b>	<b>26 Dadhichi</b>
		<b>27 Pangchaganes</b>	<b>27 Kanya</b>
		<b>28 Gajakarnika</b>	<b>28 Matangga</b>
		<b>29 Sitakunda</b>	<b>29 Kraungeha</b>
		<b>30 Gayasir</b>	<b>30 Indra</b>
		<b>31 Gayakup</b>	<b>31 Agasta</b>
		<b>32 Mundaprishttha</b>	<b>32 Kasyap</b>
		<b>33 Adigaya</b>	<b>33 Pangchaganes</b>
		<b>34 Dhautpad</b>	<b>34 Gajakarnika</b>
		<b>35 Bhim-gaya</b>	<b>35 Ram-gaya</b>
		<b>36 Goprachar</b>	<b>36 Sitakunda</b>
		<b>37 Gadadol</b>	<b>37 Gayasir</b>
		<b>38 Chhota</b>	<b>38 Gayakup</b>
		<b>Akshaybat</b>	<b>39 Mundaprishttha</b>
			<b>40 Adigaya</b>
			<b>41 Dhautpad</b>
			<b>42 Bhim-gaya</b>
			<b>43 Goprachar</b>
			<b>44 Gadadol</b>
			<b>45 Akshaybat</b>

I now proceed to describe these places.

The whole channel of the Phalgu, according to the Brahmins, from Brahma Sarobar to Uttarmanas, a distance of about half a mile, is reckoned equally holy. It must however be observed that neither boundary, by which the Brahmins have chosen to define the extent of the sacred river is near its bank, precision in such cases being by no means convenient. Four stairs have in this distance been made to facilitate the descent from the town, the bank being high, steep, and rocky. The stairs have a good effect when viewed from a distance, but have not been so contrived as to deprive the pilgrims of the merit of enduring fatigue in the ascent. One of them near Vishnupad having gone to ruin, has been lately rebuilt, I believe, by Raja Mitrajit. The stair consists of granite, is of a fine width, on its summit is a gateway with a gallery for music (Nahabutkhana), and were not the steps much too high, it would be a fine work. A Pandit from the south of India told me, that before the old gateway was removed, he saw in the wall a stone containing an inscription, which attributed the work and a temple of Surya to Pratapa Rudra, well known to have been the last Hindu king of Warankol, and of whom I have given some account in my journey to Mysore. In the present gateway has been built a very strange female image below which is an inscription in the Telangga character, which mentions that in the year of Salivahan 1444 (A.D. 1521) the mighty hero, Krishna Deva, and his wife Tirumala Devi, had made some offerings. There can be little doubt that this prince is Krishna, the great king of Vijayanagar, often mentioned in my account of Mysore; and he must have sent here to certify his vanity to the barbarians (*Mlechha*) who then occupied this country. It is probable that his messengers took the first image which they found, and carved their inscription on the pedestal. Had they made an image on purpose they would probably have given it some form that is worshipped among the orthodox, as Krishna certainly was; but this image is so strange, that no one whom I have consulted pretends to guess at what deity

it is intended to represent. On the outside of the same gate, towards the river, has been placed an image representing a man, one of whose legs is in the mouth of a crocodile of the Gangetic kind. This may represent a story of an alligator swallowing Nanda, the father of Krishna, which is to be found in the Bhagwat. In the same place is a female image standing, with a winged man flying below her. North from thence some way is the most lofty stair (Gayatrighat), but it is exceedingly rude, and was built 10 or 12 years ago by a widow named Gangga Bai. The other two are still inferior works.

Vishnupad is by far the most celebrated place of worship, and most elegant structure; but, as there are many other buildings dedicated to religion within the same enclosure, I shall at once give an account of the whole. The first entrance in approaching this sacred place is by a low and narrow door at the end of a dirty lane. This door leads into a small narrow court paved with stone, and having on the right hand, upon entering a small temple called Gayeswari. This is no doubt the Gram-devata of Gaya town; but it is now alleged, that the image was placed here by Brahma at the first formation of the place. No tradition remains concerning the founder of the temple, which I am assured is quite modern; but the priests here seem totally unconcerned about their benefactors; or rather do not consider as such those who from vanity, or dread of the gods, erect temples, which are of no use to the priest. The image under a tree would just have answered his purpose as well, as placed in a temple of marble. Many images, similar to that worshipped as Gayeswari are scattered through this part of the country, but are usually called Jagadamba. They represent the destructive female power in the act of killing a man springing from the neck of a buffalo, the head of which has been separated. She is accompanied, as usual, by the lion, the emblem of the Syrian queen or Cybele, and I think it probable, was originally intended to represent Semiramis, who seems by the natives to have been

usually confounded with the Syrian queen. On the threshold is a rude inscription, and in the outer wall has been built a mild female figure called Gayakumari, or the maid of Gaya, which has probably been intended to represent some female of the sect of the Bauddhas.

At the far end of this court you pass through a door about five feet high and two wide, and this door also leads into a long narrow court paved with stone. On the right, you first come to a building called a *chattar*. A vile stair leads up to a small court surrounded by cloisters, intended for the entertainment of Brahmans. Were they tolerably clean, some of the apartments would be handsome; but they are to the last degree slovenly. In one of them are placed three statues of white marble, not so large as the human size, and clothed in dirty yellow cotton cloth. Two are standing, and represent Narayan and Lakshmi in an orthodox manner. The third is seated, and represents Ahallya Bai, the lady who erected the Vishnupad, and this building. The statues and marble were brought from Jaypur, where the arts are supposed to be in the highest perfection, but the images, except that they are polished, are miserably rude.

Beyond the *chattar*, on the same side of the court, is another building called *dharma-sala*, and built by contribution of the Gayawals, as a place where the pilgrims may entertain them. Opposite to these, on the left side of the court, is a convent (*math*), where three Mahantas of three orders of the Dasnami-sannyasis reside. These are the owners of Gayeswari, and divide the profits equally; but one of them, the Mahanta of the order of Giri, is a deputy of the great Mahanta at Buddha-Gaya, and gives the larger share of his profits to his chief. The Mahantas of the orders of Puri and Bharati are independent. In this convent have been built two stones, each containing two female images, that were probably once united, as the figures, which they contain, belong to a set of eight, that are very often found united, and that collectively are called the Ashtasakti. There are also lying in this convent two stones containing

inscriptions, written in a kind of Nagri, of which my people cannot read the whole. The former contains a very indecent figure, and is very strange. The characters of the first line are reversed, like those on a seal, and have probably been cut by a seal engraver, until the error was discovered. Then follow 15 lines in a similar character, which my people cannot read. Towards the end the inscription is Sangskrita, and the characters more intelligible, but three Pandits, whom I have assembled, seem very doubtful about its meaning. So far as they seem to understand, it would appear, that Jay Singha, a petty Raja of Kashmir, placed here the impression of the feet of Dattatreya, which was hid by the Sannyasis from my sight, but is kept in the convent. The other inscription is more distinct. In the year of Samvat 1682 (A. D. 1625) Sri Kalyan Ram, son of Narayan Das, commander of some fort, having gone to Kasi, came to Gaya, and built a stair.

Beyond these buildings the court enlarges on the left into a considerable area, in the centre of which is placed the temple of Gadadhar. The image is supposed to have been placed here by Brahma, but the temple is not one of the holy places, where offerings are made to please Gaya. Gadadhar, however, is supposed to stand as a witness to testify for those who have performed some of the ceremonies. Near the temple is a rude pillar called Gaya-Gaj, which is also considered as a witness. The temple of Gadadhar is next in size to that of the Vishnupad, and is very rudely built of granite. It consists of a kind of slender pyramid or spire called a *mandir*, which contains the image, and a flat roofed porch supported by several rows of pillars, which is called the *natmandir* or *sobha mandhap*, and into which infidels are admitted without scruple. On one of the pillars in this porch is engraved an inscription, which contains no date, has no reference to the temple, and the persons mentioned seem to have been of no note. The image exactly resembles many of those which are most common about the temples of the Buddhas, and which in most parts of the district

are worshipped as Vasudeva, or as Lakshmi, although they are males, or as Narayan, or as both Lakshmi and Narayan, although one deity alone can be supposed to be represented, the figures at the sides being evidently attendants, holding fans made of the Thibet bull's tail. Further it must be observed, that this individual image could not have been erected by any person of the sect of Vishnu, as it represents a person with a lingga on his head, exactly in the style of the Janggams of this country, and must have been intended to represent either some worshipper of Siva, or to denote the power of the great God over some inferior deity. It could never therefore have been originally intended as the image to be worshipped as Gadadhar, an incarnation of Vishnu, and has been probably taken from some ruin. The present temple was built about 100 years ago; but, having gone to decay, was lately repaired by Madan Datta of Calcutta. There would appear to have been another temple previous to that now standing, and in the time of the heretical Palas, this former temple was probably the chief place of worship at Gaya.

In the area round Gadadhar are scattered many images. One in most respects resembles Gadadhar, but instead of having on his head the lingga, as an emblem of Siva, he has at his feet a bull, which is an emblem of the same god, and this confirms my opinion, that the image of Gadadhar is not the original idol, which should have represented a form of Vishnu, but is some image that has been taken from a ruin; is said to present Ramchandra; but has none of the emblems, by which the orthodox distinguish that object of worship, while it has on each side the lion rampant of Gautama, and I have no doubt represents that law-giver. The side of the area of Gadadhar next the entrance is occupied by the convent of Sannyasis above-mentioned. The side most remote from the passage is bounded by the stair leading down to the river, which I have lately described. The other side contains two buildings: 1st., A *dharma-sala*, or place of entertainment for holy men, which was

built by Ray Ballabh, son of Raja Ray Dullabh, the Company's Dewan during the government of Mr. Hastings. In the wall of this is built a female image with an inscription. It must be observed, that this female has in her hands exactly the same emblems, with that seated on the bull in the Sannyasis convent; but she is standing, and has on one side a lion, and on the other a jackal. The inscription is dated Samvat 1232 (A.D. 1175) in the 14th year of Sri Govinda Paladeva, which is 17 years before the Muhammedan conquest. It would appear from this inscription, that Bidyadhar, grandson of Ullan an untitled person, came to Gaya, gave daily 16 *kahan* of cowries to the Dwijas, took to witness 50 worshippers of Vishnu especially Nrisingha, Sridhar and Devadhar, from Tapaban, and appointed Raghav, Srikara Stoka, Damodar, Katidhar, and Risho Deva to manage the payment. The inscription was engraved by Kundes Kajsayi and Jay Kumar. In the line transversing the above some person not yet known, says, that he inserted an image of the feet Dattatreya, taking to witness Someswar, Padmanabh, the Devatas, and Dwijas. In the whole there is not the smallest allusion to the accompanying image, which had probably therefore been taken from some ruin. 2nd. The other building is the residence of the haughty spiritual guide of the Gayawals, into which I was not permitted to enter.

From this area around Gadadhar there is a narrow winding passage into the area, which encompasses the Vishnupad. This passage is enclosed by small rude buildings, in one of which is an image not worshipped. On a rude pillar at the door of this are several inscriptions, which have been cut at different times, and are partly in a kind of Deva Nagri, partly in the Tailangga character. One in a kind of Nagri, is dated in Samvat 1377 (A.D. 1210); but, owing to some ambiguity in the language, the Pandit of the survey can make nothing certain of its meaning, except that it concerns a certain Karma Deva, son of Harideva, a descendant

of Kasyap, who came to Gaya hill, and there is no place now known by that name. Another inscription in a similar character seems to be equally difficult of explanation. It is dated a year earlier than the other and mentions a Datta Sen, prince of Brahmans, of Sattapur. The inscription in the Tailangga character mentions, that some person on the 3rd of Asharh performed his ceremonies at Gaya, but the person has very strangely omitted to mention his name.

On a stone beam here, are carved Brahma, Narayan and Siva, with a female kneeling at each end of the row of gods. Below is an inscription, which relates to a Janardan, the son of Som, but my people can give no rational explanation of what he is said to have done, and the inscription seems to have no connection with the image. Brahma, it must be observed, according to Hindu legend has four heads; but in his images, carved as usual in relief, three only are visible, the fourth being behind. There can be no doubt, that the chief figure in the cave of Elephanta, and which was certainly the object of worship in that ancient temple, represents Brahma. Yet the imprudent zeal of some of our orthodox clergy has grasped at the three visible heads, as a proof of an universal belief in the doctrine of a Trinity; just as if no rational argument for this opinion had existed. Even, if the number of heads in the idol had not been entirely mistaken, can it be supposed, that the truth of any doctrine of Christianity requires the support of Hindu legend? Those who already believe have no need of additional proof, and such assistance will undoubtedly excite the sneer of the infidel. Near it is an image, which represents one of the milder forms of the female power, with the lion of the Syrian queen or Cybele. The area of the Vishnupad is so small that no good view of the building can be had, which is the more to be regretted, as it possesses much more elegance than any Hindu structure that I have yet seen. It was lately built by Ahalya Bai, the widow of Holkar; and workmen were brought on purpose from Jaynagar, not only to build it, but to quarry the stones.

The total length on the outside, as will appear from the ground plan is only  $82\frac{1}{2}$  feet, so that it would make a small parish church; and the stone, although well squared, and very soft, has not by any means been cut smooth; yet the building is said to have cost 3,00,000 rs. and it required 10 or 12 years' labour. The mandir over the object of worship is an octagonal pyramid, probably 100 feet high, with many mouldings exceedingly clumsy, and much in the abominable style of the great gateways of the temples in the south of India, built by Krishna, king of Vijayanagar, such as that of Kanchi or Conjeveram. The nat mandir or porch in front is however a very neat airy work, and consists of a square centre supporting a dome with a narrow gallery on three sides. The ground plan and elevation of one of the buttresses, which support the roof, will give some idea of the whole. My painters failed in an attempt at placing the whole building in any thing like perspective. The outside of the dome is peculiarly graceful. Its inside is not so light but still is highly pleasing to the eye. The columns are very neat, disposed four and four in clusters; but owing to this, and to their being placed in a double order one above the other, their dimensions are insignificant, which is the greatest defect in this part of the building.

The masonry of the dome is exceedingly curious, and is of a kind that I believe is unknown in Europe; but on this subject I have at present no book to which I can refer. It was built without any centre, and instead of being arched, consists of horizontal rows of stone, each row forming a circle being of less diameter than the one immediately below. The horizontal thickness of the stones in each row is the same throughout. Each row is defined by two concentric circles, and the ends of each stone are defined by two of the radii. The stones of each row are therefore firmly wedged together, so that no power could force them inwards, and each joining of the same row is united by three clamps of iron let into both stones. The clamp in the middle is quadrangular, and passes through the whole depth of the row. The other

two reach about two inches into the upper surface of the stones; the outer clamp being in form of a dove-tail, the inner in that of a parallelogram, as will appear from the plan annexed to the elevation of the building. The key-stone is circular, with a shoulder projecting over the edge of the uppermost horizontal row. The workmen say that the dome might have been constructed twice the size on the same plan.

Although this temple is quite new, it has lost much of its appearance from want of care. It especially is injured by an oozing of the lime, which has made numerous large irregular marks on the black stone, which the priests will never take the pains to remove. I am indeed persuaded, that they never will expend a farthing on the preservation of the building, for which they have the utmost indifference; and as it is the object of worship alone that is sacred, I doubt much whether they would have wished for the building, had not the builder, all the time it was erecting, been an excellent subject for their operations. The object of worship at Vishnupad I was not admitted to see. No positive refusal was given to my entrance into the dark recess where it stands; but I saw that the people would be pleased at my not intruding. It is, I am told, a part of the rock, in which there is a cavity, that resembles the impression made in clay by a man's foot, but considerably larger than the human size. It is supposed to have been made by the foot of Vishnu, when he stood on Gaya, in the attempt to hold down that monstrous infidel.

In the sacred Mandir, near the impression of Vishnu's foot is a Lingga, which is supposed to have been placed there by the infidel Ban Raja, often mentioned in my account of Dinajpur. And near this also has been placed a very strange old image, representing a man sitting on another's head, and holding a female on his knee, as represented in drawing No. 18. In the porch has been placed by Ahalya Bai a bull very rudely executed in white marble.

The area by which the Vishnupad is sur-

rounded is not only too small, but is very slovenly and on the north side is enclosed by very mean buildings; on the west and south it has a high wall. On the south side of the temple is an elevated terrace of brick and mortar called Swarga Dwar, or the gate of heaven. It contains many Linggas, one of which is uncommonly indecent. Into its perpendicular sides are built many old images, on one of which representing Ganes are several inscriptions, of which a copy is given (No. 19) among the drawings. These inscriptions are exceedingly irregular, and only some part legible, and some of what is legible, the Pandit of the survey does not understand. One part contains a date, Samvat 1429 (A.D. 1372), and mentions a Maha-raja Prajapal who, as I have already said, may have been some person that had rebelled against the Moslems.

Near this terrace is lying a broken pillar on which there is an inscription in an old character, of which a copy is given in drawing No. 20. It seems to consist of two distinct parts. In one is mentioned a Yavana-Raja Deva of a country called Khas, but he takes no titles to imply his having been a king. It is dated Samvat 1327 (A. D. 1270).

In the walls here as well as in other parts of the district are built many representations of the 9 Hindu planets, that is the Sun, Moon, Manggal, Budh, Brihaspati, Sukra, Sani, Rahu and Ketu, all males, and the two last imaginary. These images are called Navagraha and the planets form a row.

Here also are several stones containing similar rows of figures representing the 10 incarnations of Vishnu, one of which is represented in Drawing No. 23, and has a short inscription, mentioning that it was made by Habish Mal, by order of Marma deva. It must be observed that the three Ramas are here represented with exactly the same emblems, which is quite contrary to orthodox rule. Such are common in the ruins of the district, as are also small rude representations of what are called, 'the Astha Saktis, such as in drawing No. 24, of which the drawings No. 7 and 22 already described represent parts enlarged and more per-

fect. The eight Saktis ought to be all females, but that is by no means the case with these in question. There are several such in the walls round Vishnupad, but the one from which the drawing No. 24 was taken was found at Koch. Numerous other images are scattered about Vishnupad, or built into the walls by which it is surrounded, among which are many Buddhas. In the drawings from No. 45 to that in No. 48 a Buddha occupies the same place which Brahma does in No. 47.

The east side of the area of the Vishnupad is shut up by another temple, which Ahalya Bai had commenced; and when her death put an entire stop to its progress, the first order only of columns had been completed.

It seems to have been intended for a larger building than the Vishnupad, and probably would have been handsomer. It contains no less than 20 of the 45 places from No. 15 to 34 inclusive, where offerings are made by those who pay for the highest license; yet the name (Shorasabedi), given to these places and to the temple collectively, implies that there should be only 16 pure places. The temple is built on a bare rock, rather un-even and rough on the surface, and there the eye of Hindu faith, assisted by an outrageous imagination, discovers the marks left by the feet of 20 gods or remarkable personages, who struggled with the gigantic Gaya, but to the frigid imagination of an European these marks appear mere natural inequalities of the rock.

On some of the stones of the pavement between Vishnupad and Shorasabedi, are short inscriptions; but such as have not been worn down by the tread of pilgrims' feet, and are still legible, contain merely the names of persons who have visited the place.

Between the Shorasabedi and the residence of the spiritual guide of the Gayawalis is a small rude temple of Nrisingha, whose image according to the Brahmans, was placed here by Brahma. The temple is surrounded by small irregular buildings more ancient than the time of Ahalya Bai. In one of these buildings is an image of a man

sitting with one leg hanging down, and the other crossed, and said to represent Gorakshanath, a very celebrated teacher among the Hindus, who preceded Sankaracharya, and who founded the order of Yogis, that reject the priesthood of the sacred order. Similar images are numerous among those taken from the ruins of temples of the Buddhas. A representation is given in Drawing No. 25.

The door of the temple of Nrisingha, which is very small, is constructed on a fine black stone richly carved. The lintel has in the middle an image of a Buddha, and on the back of the stone is carved transversely an inscription of which a copy is given No. 26. On a stone over the lintel is another short inscription of which a copy is given No. 27. On a stone supporting the roof of the door, behind the lintel, is a longer inscription, of which a copy is given No. 28. It seems to be in two characters. One is totally illegible, by those who know the Deva Nagri, Hindi and Bengali characters. The other mentions that Yamamukh had 5 sons named Sumana, Sukhi, Ritabi and Milandhri, all untitled persons. Their elder brother (according to one Pandit, but a younger according to another), Sri Betal, came with Yumana Mali & ca. to Gaya.

On the wall of the temple, at the left hand of the God, is a long inscription in a kind of the Deva Nagri character. A copy is given No. 29. The date is in the 15th year of the reign of Naya Pala Deva, but no other era is given. It would appear that Viswarupa, the son of Sudraka, came with Bajrapani from the south and at Brahmapuri, which is Gaya, they built a great house for certain persons called Brahmabidang, and accomplished all their intentions by favour of Gadadhar.

North from the temple of Nrisingha are several small apartments. In one of these are heaped many images partly Buddhistic, partly resembling those of the orthodox Hindus; and there is an inscription, of which a copy is given No. 32. It is dated in the 7th year of Narayan Pal, and mentions that Bhanda Deva made an image of Nrisingha. He was son of Barya Deva of

Bibhadeva, son of Bama Deva Bhatt. The family does not appear to have been of great consequence. Bhatta, it must be observed, is a common title among the Marhatta Brahmans.

Within this chamber is a small apartment containing a Siva Lingga, called the Phalguwiswar or Lord of the Phalgu, which is supposed to have been placed there by Brahma. The door is of a fine grained black stone much ornamented with images of four Buddhas sitting on the lintel. Over the door is an inscription on an old pillar, but part of it is built into the wall. Another inscription, entirely legible, is built into the wall of the chamber, but its character is not entirely understood by my people. The date would appear to be Sambat 141 followed by some other cypher that is not legible, but it must therefore be dated between the year of our Lord 1353 and 1362. A copy is given No. 33. In and about this temple of Nrisingha are a vast many images, partly scattered about, partly built into the wall. In the drawings from No. 35 to 43 will be found representations of some of the most remarkable.

South from Nrisingha and between the Shorasabedi and the river, is a Dharmasala or place for the accommodation of religious persons. In this are several images. No. 34 and 44 represent two of the most remarkable. The former is one of the most terrific forms of the deity. Several similar ones are to be found in different parts of the district, and they deserve the more notice, as one of them is said to be the actual image that was the chief object of worship with Jarasandha. It represents a man extremely emaciated, with many hands brandishing various weapons, and clothed in armour. He wears a crown, through which his hair issues like flames; round his neck is a chaplet of human heads, and in one of his hands he holds a human head suspended by the hair. In another hand he has a cup which, it may be presumed, is filled with blood. He is seated on a man laid prostrate. Under it is a short inscription, mentioning that a certain Dullabh, son of Atta, had from pious motives dedicated this God. The

orthodox contend that this image represents the female destructive power (Devi), although they acknowledge that they have nowhere else seen such representations of that deity, nor is there the smallest appearance of the female breast.

No offerings are made in the regular course of pilgrimage at either Gadadhar or Nrisingha, although it would appear that they had been endowed and adorned with buildings long before the Vishnupad or Shorasabedi, and probably before the publication of the Gaya Mahatma. The Gayawals are not their priests. The 3 orders of Sannyasis in the neighbouring convent and a Brahman Pujari possess Gadadhar; Nrisingha is now totally neglected.

I have thus detailed all that I observed remarkable within the enclosure containing the Vishnupad, where no less than 21 offerings should be made through the Gayawals; but unless the votary is rich, they do not give themselves the trouble to attend his worship at any of these places, except the Vishnupad. To the rich they stick close, least the poor reader (Acharya) during their absence should be able to extract any private gain.

I proceed to what is called the Pangchatirtha, where five offerings should be made through the Gayawals; but ordinary votaries are entrusted to these places under the care of a reader, and the Gayawal only attends the rich! The five places are as follows.

Uttarmanas, where one of the incarnations of the sun took his station on Gaya. This small temple is about half a mile north from the Vishnupad, and is built partly of stone, partly of brick, but is in very bad repair. It contains an image of the sun, and of Sitala, the goddess of the small pox. Near it is a petty tank supposed to have been formed by Brahma.

Between Uttarmanas and the entrance into the Vishnupad in the middle of the town, is a small tank sunk very deep, surrounded by buildings, and called the tank of the sun (Suryakunda), although it was made by Brahma. It contains only

a very little dirty water, but has been lately lined with brick and plaster by Raja Mitravit, and looks well, the sides thus lined being from to 20 to 30 feet high, and the adjacent buildings being lofty, and picturesque. At 3 corners of a terrace going round the tank, on a level with the water, are three of the Pangchatirthas, Udichi Kankhal and Dakshinmanas. I have not learned the fable concerning the two first, the third is the place where one of the incarnations of the sun took his station on Gaya. On the west side of the tank is a small temple of the sun, which is generally admitted to be the oldest temple now extant about the place, and, if the Pandit from the south above-mentioned is correct, was built by Pratap Rudra, who lived in the 13th century. Many images have been collected in the Nat Mandir or Porch, as curiosities or ornaments, and I believe, have been all brought from Buddha-Gaya, and entirely resemble the usual works of that place.

Jihwalol is the 5th and last of the Pangchatirthas, and is a part of the channel of the Phalgu included in the space reckoned sacred. The name implies to thrust out the tongue; but I have not learned the reason assigned for its being esteemed holy, nor the origin of a name so strange.

I shall next mention what are called the Ashta tirthas, which, from the name, should contain only 8 places of worship, but, as very usual in Hindu mythology, as well as in their secular affairs, the name signifies little, and under this denomination there are 10 places where the pilgrims should make offerings through the Gaya-wals; but these priests scorn to attend there any except the wealthy. The places are

1st. Ramgaya a temple on the east side of the Phalgu opposite to Gaya, which I did not visit. It is alleged here that on this spot Rama performed his devotions for the spirit of his deceased father, Dasarath, but this, as will be afterwards mentioned, is a contested point, and in fact few pilgrims go to this temple.

2d. Sitakunda is on the bank of the Phalgu near the last mentioned place, nor did I visit it.

The people give out that the river there sometimes flows with milk.

3d. Gaya-sir, or the head of Gaya, is in the town Gaya south from the Vishnupad, and nearly opposite to the two last mentioned places of worship. The object of devotion is an excavation in the rock, in the bottom of which are some lines representing a man's head in the rudest form. Over the cavity is a small temple very rude and quite modern, although the place itself is perhaps the original seat of the worship of Gaya.

4th. Gayakup is near Gaya sir. The name means Gaya's well, and there is at the place an octagonal well, but it is evidently quite recent, and is acknowledged to have been made by a Nara panth of Varahapur, but it is said that a small well previously existed. The present well is no great work.

5th. Mundaprishtha is a small temple on a rocky eminence above the two last mentioned places, and is the station which was occupied by the Goddess Gauri-manggala, when she sat on the giant Gaya. The object of worship consists of some irregular marks on the rock.

6th. Near the last mentioned place is Adigaya. This is the place where Vishnu in the form of Gadadhar sat on Gaya, and where the offering is made, is a smooth rock, on which several pilgrims have carved their names. It is covered by a small temple open on the sides, and supported by a few short and rude columns of stones. Behind it the Pujari has a good house.

7th. Dhautpad, or the purified foot, I did not see.

8th. Bhim Gaya is on the ascent of the rocky hill west from the above, and entirely without the town of Gaya. A deep rough hollow in the granite is supposed to have been made by the knee of Bhim, the son of Pandu, when he worshipped here. It is covered by a small rude temple like that of Adi-Gaya.

9th. Goprachar is south from Bhim Gaya, on the opposite declivity of the hill. The object of worship is a rock covered with little cavities,

which are supposed to be the impression of cows feet. Over the sacred marks a small open temple has been built.

10th. Gadadol. This is a tank of no great size, and full of weeds, a little south from the Gopachar. It so happened that there was a certain person named Heti, who was the son of a Brahman by a female Rakshas, a very ugly black people, that obey no law, but eat everything which their appetites crave, and are a very strong and violent race. This Heti was a devout person and prayed with such success that the Gods decreed him to be invulnerable. On this he became exceedingly troublesome to Indra and other Gods. At the same time there was an infidel (Asur) named Gadadol of great size, and a fervent worshipper of Brahma, who one day asked the giant for his bones, which the infidel most obligingly allowed the God to take. Of these bones the God made a mace, which is shown to this day, projecting from the water of the tank. It now, no doubt, has every appearance of mere stone; but that, it may be safely affirmed, makes no difference in the credibility of the story. This mace Brahma lent to Vishnu, and no provision against such a weapon having been made in the promise to Heti, his brains were knocked out and Vishnu threw the mace into the tank, where it remains to this day.

Near this remarkable tank is a high and large terrace, built of stone and brick, composed evidently of ruins and having every appearance of a recent work. On it is growing a Banyan tree, which the orthodox call Akshaybat, and allege that it was planted by Brahma. The Buddhists believe that Gautama passed six years under its shade. The tree is not large and has no mark of old age; but may have been frequently renewed by slips from successive stocks. It is supposed, however, to have 3 branches proceeding from the same root, one at Gaya, another at Jagannath and a third at Prayag. This is a place, where the Gayawals attend every pilgrim, who visits the 45 places, as it is here that all these perform the essential ceremony of offering charity (Dakshina), and procure the Brahmins

declaration of their filial piety. Under the tree is a small temple of Siva, in the wall of which has been built an inscription (No. 52). It is dated in the 7th year of the reign of Gada Pal Deva, who has the title of Nripati or Lord of Men. It mentions that a Viswaditya made a feast. The inscription was composed by Dharma sala, a physician, who seems to have excelled in the unintelligible style, as the Pandits find the utmost difficulty in making out his meaning.

The pilgrims, who visit only 38 places, perform the same duties at the Chhota Akshaybat, which I did not see. It stands near the Shorasabedi.

A little east from the great Akshaybat is a small tank called Brahma-Sarobar, and supposed to have been formed by that God. Its north end, where the pilgrims make their offerings, has been lined with stone, but the lining has become ruinous. The Gayawals attend the rich alone to this place.

The same is the case at a small temple built close to its north end, and called Kakkali, but where offerings are made to Yama-Kak and Swan. Yama is the judge of the infernal regions. Kak, a crow, and Swan, a dog, are supposed to be his messengers, and these animals no doubt devour a considerable portion of the Hindu race. Although three offerings are made to these three personages, it is considered as only one station. In fact, the temple is very small and covers a rude excavation in the rock. A few rude lines in the bottom of this hole are supposed to represent the head of the king of terrors.

I now proceed to describe the more distant places that are attached to the great pilgrimage, and are supposed to be placed on the extremities of Gaya.

The worship at Buddha-Gaya seems to have been so firmly established by long habit, that it could not be altogether abrogated when the Vayu Puran was composed: and a Banyan tree, which grows behind the temple of Mahamuni, and which the sect of Gautama consider as the centre of this

earth, seems to have been selected as the safest object of veneration. The orthodox allege that it was planted by Brahma, and offerings are made under it by all those who visit 45 places. In this distant expedition the rich alone are attended by the Gayawals.

About half a mile beyond the Nilajan, east from Buddha-Gaya is a tank called Matanggabapi, which at its north end has two small temples and many images taken from the ruins of the former place. The pilgrims, who visit 45 places, make offerings here, a custom said to have been introduced by Markandeya Rishi, who is claimed as their teacher by a tribe of weavers in the south of India that rejects the sacred order. These weavers are strenuous worshippers of Siva, to which God, under the name of Matanggeswar, the temple here is dedicated. The tank is supposed to have been formed by Brahma. It has been pretty large, but is now almost obliterated.

About half a mile further east is a heap of earth and bricks, rising into an eminence called Dharmaranya, which is visited in the same manner, a custom said to have been introduced by Yudhishthir, who although usually called a son of Pandu, is allowed to have been in fact the son of Dharma by Pandu's wife, who was of an intriguing disposition, having had five sons by an equal number of Gods. On this eminence are four small temples of brick. One contains an image of Parsanath, standing on a throne evidently constructed for his support, and is visited by pilgrims of the Jain religion. The other three are visited by the orthodox. One, where the offerings are made, is built over a pit like a well, in which Yudhishthir, usually called Dharma after his father, performed the ceremony called Yag. Another temple contains what is called an image of Dharma, and the 3rd an image called Brahma; but I am persuaded that both images, as well as many others built into the walls, have been brought from Buddha-Gaya. The thrones on which they are placed are made of patched work, and not at all suited for the images which they

support. The pilgrims who visit Dharmaranya, always bathe in the Mohane river, some way lower down, at a place where the river is for a short way called Saraswati; but no offerings are made there for the souls of their ancestors. An image of Saraswati in a small temple on the bank of the river is imagined to have been placed there by Brahma.

These are the places which belong to the Gayawals; two of the places which are visited by those who make 45 offerings, belong to the Dhamin or Pretiya Brahmans, and are situated on the summits of two hills north from Gaya.

The one is immediately adjacent to the Phalgu, and is commonly named Ramsila; but I am informed that its ancient name was Pretparbat or the hill of the ghost. At the bottom of the hill, on the bank of the Phalgu, is a small neat temple of Siva, built after the Muhammedan fashion, with a dome, and erected about 20 years ago by Tikayit Ray, the Diwan of the Nawab Vazir. Adjoining to it is constructed a tank lined with masonry, which receives the waters of the river when it rises. Both tank and temple are constructed of rude masses of stone covered with plaster.

From this temple of Siva to the top of the hill, Krishna Basu, well known at Calcutta as having lately been an active servant of several gentlemen, has constructed a way. Where the hill is steep, the way is in form of a stair; where the declivity is moderate, it is in form of a sloping pavement. It is built chiefly of rough fragments of stone from the hill, united with lime, and is ruder than could be well imagined. In the rainy season the stones are so slippery that many of the pilgrims have suffered severe falls and cursed the contriver of such a work. The ascent is no doubt easier, but the descent is vastly more dangerous than the former road. Towards the top of the stair, on the left, is a small temple made of rude stones, and dedicated to Rama, and it is from this, no doubt, that the present name of the hill is derived. It contains images called Rama Sita and Hanuman, but they differ from any that I have seen under

these names. That of Sita is broken, and half of it has been thrown out of the temple, which seems to have given no offence, nor even excited enquiry. On the summit of the hill has been constructed a quadrangular terrace of stone, mostly of granite, which must have been brought from some distance, the hill itself being of another nature. On this terrace is a small Mandir of cut granite, which contains a Lingga. In front of this Krishna Basu has erected a small porch, but the temple itself is older than the memory of man. The Pretiya-Brahmans have no tradition concerning it, except that the image came there without human aid, and in the Vayu-Puran it is mentioned by the name of Rames. The temple has evidently been built of ruins, as many of the ornaments could not have been intended for the places which they now occupy, having been placed without regard to symmetry. To judge from the same rule, the stones of the terrace have also been taken from ruins. This terrace was probably once larger, and has been rebuilt by Krishna Basu, as many stones of the same granite have been built into the stair which he constructed.

Some miles west northerly from Ramsila is the other place of worship belonging to the Dhamins, and called Pretsila, or the rock of the ghost. About 20 years ago, a good road, with a row of trees on each hand was made between the two places by Madanmohan Datta of Calcutta, who was dewan to the board of trade. What is properly called the Pretsila is a perpendicular rock, 8 or 9 feet high, projecting from the summit of a rocky steep peak, the highest of a small cluster of hills. This peak is, I think, higher and steeper than Ramsila. At its bottom is a small tank and some buildings (Dharma salas) for the accommodation of travellers. The ascent is by means of a stair constructed by the same Madan Mohan and as rude as that on Ramsila, but much steeper, although not so long. Most of the stones are rude fragments taken from the hill, but many are of squared granite taken, I presume, from some ruin. It is said, indeed, that they were taken from a stair

that formerly existed, and that had been entirely constructed of such stones, but had become ruinous and was very narrow. I observed one fragment of a pillar built into the stair, which may have been taken from an old temple, which, it is said, was on the hill. The buildings at present therero are very petty and quite modern, as they have been entirely constructed by Ahalya Bai and Madanmohan. This person's name is carved on several steps of the stair, and by its side have been collected a good many images, avowedly brought from different parts of the vicinity, where many such are found scattered. They are considered merely as objects of curiosity or ornament, and no attempt has been made to render any of them, but one, an object of worship. This is called Brahma-pad, and represents the impression of two human feet on a square stone. The original object of worship on this hill, as I have already mentioned, seems to have been a rock supposed to have been the residence of some spirit that was a terror to the vicinity, and this so far is still considered as the chief place, that the offerings are made at its bottom, nor is any building adjacent. Near it is placed a stone containing the image of a male with two arms, having seated on his knee a small female. It is one of the most common figures in the ruins of the district, and, I have no doubt, has been taken from some of these. Such images are usually called Gauri-Sangkar or Haragauri, but this is called Pret-Bhawani or the Goddess of ghosts.

I stood some time near Pretsila the rock of the ghost, in silent commiseration of human imbecility, which here is conspicuous in a most disgusting form. One dirty ignorant priest led up the pilgrims one after the other to the rock, and in the most careless and hurried manner, and quite devoid of all appearance of reverence for the place or deity, told each what to do, concluding with the words, "give me a *paysa*." This was probably the whole sum originally demanded, but it is repeated merely as a matter of ancient form; for, although the votaries, with every appearance of

devotion, did punctually whatever mummary the priest directed, no one offered the *paysa*, which they too well known would have been rejected with scorn. Another fat, half-naked dirty fellow leaned carelessly with his back against the rock, and without deigning to notice them in the smallest degree, allowed the pilgrims to prostrate themselves and kiss his feet. The pilgrims were afterwards taken to another place, where their thumbs were tied together with garlands, and they were kept in this situation until they and the priest of the day came to an agreement about the amount to be paid. During the whole time I was on the hill, there was the utmost tumult; the priests and other religious mendicants were bawling for money, and the votaries, who had performed their devotions, and were now roused to a consideration of the means they had for returning home, were soliciting moderation.

Although the rock of the ghost is still held in veneration, the grand object of credulity on this hill is a rock on which it is said Brahma made a golden mark. On the surface of a flat rock an octagonal space, about 2 feet in diameter, has been surrounded by a notch, the angles of which are so sharp that it seems to have been lately cut; but some inequalities on the surface are supposed to represent the impression of the God's feet, and it is supposed that three streaks of gold pass along the surface. It is under a very small building, open on all sides. I advanced within about 8 feet of it, and the people at my desire washed it, for it is usually covered with some inches of dirt; but even with the assistance of a glass I could see nothing like a yellow mark. Some of my people, however, thought themselves more fortunate; although they do not venture to say that they saw gold, they thought that they saw somewhat like a degree of yellowness, and probably some such appearance exists.

Near this sacred mark some priests have collected various old images from the neighbourhood, and having given them names, pretend to beg on their strength. They do not as yet seem to have

had much success, as though exceedingly clamorous, they had every appearance of poverty.

I shall now mention the other places near Gaya that are often visited by pilgrims, although no tax is demanded from those who visit them, nor are they considered as of any efficacy in delivering the souls of the departed from the abode of punishment (*Pretloka*), and the priests who have charge of them are of the ordinary race of men. Their various virtues are celebrated in the *Gaya Mahatma*, a portion of the *Vayu Puran*.

The temples of Gadadhar, Gayeswari, Phalgeswar and Nrisingha, within the enclosure of the *Vishnupad*, and the bathing place in the *Mohane* called Saraswati are of this description, and have been already mentioned.

The temple of Pundarikaksha, although dedicated to one of the forms of Vishnu, created to keep down Gaya, is among this class. It is near Bhim-gaya, but I did not see it.

The temple of Janardan, another form of Vishnu created for the same purpose, is situated on the hill above Bhim-gaya, that is called *Bhasmakuta*. The temple is a small brick pyramid with a porch in front. Before this is lying an inscription in a modern character, but much defaced; a copy is given, No. 53.

*Gayatritirtha* is a small temple with a stair leading down to the *Phalgu*, situated, as I have said, on the banks of that river a little below the *Vishnupad*. The temple contains the image of *Gayatri*, one of the Goddesses assembled to hold Gaya.

*Sabitritirtha* is a small temple on the summit of one of the hills, which compose the ridge west from Gaya, and situated nearly about the middle of the ridge on its south side. It contains an image of *Sabitri*, another Goddess who came to hold Gaya; but I did not visit it, although in its vicinity there is a very convenient perforation which has obtained the strange name of *Brahma yoni* (*Brahma cunnus*). Regeneration by passing through this aperture, removes all sin. At the foot of the hill is a dirty pool lined with rough

stones and called Sabitrikunda. The temple on the hill, and an adjacent hall (Dalan), for refreshing pilgrims, were lately built by Balaji Pandit, a Marhatta chief.

Bisala Siva is a small temple and tank near Sahebgunj, that I did not visit.

Akasgangga is a spring issuing from the east end of the N.E. peak of the range of hills, west from Gaya. This peak is called Gridhrakuta in Sangskrita and Murli in the vulgar dialect. On the north side of the spring is a temple of Bhairav, where on Tuesdays many assemble to worship and where a Kanphatta Yogi resides. South from Akasgangga is a dirty pool called Godabari or Kasikundatirtha, which is considered as sacred.

Adjacent to this is a cluster of sacred places. A small tank called Vasishtakunda was formerly resorted to for the purpose of bathing; but a gentleman named Seton having cut a road through it, its water and efficacy have disappeared. This gentleman having found a Lingga during the operation, gave it to Raja Mitrajit, who has placed it in a neat little temple. This seems to have entirely satisfied the people, as I heard no sort of complaint about the violation of their sacred place. In this respect the Hindus indeed have a degree of moderation that cannot be too much admired or praised. Close by the Godabari are two small temples of Siva, one dedicated to Papmochan alone, the other to Papmochan and Rinmochan. Near them is a well of very recent fabrication called Gridhra-kup, and a Banyan tree called Gridhra Bat. This shades a terrace on which are placed many old images collected from various places. Opposite to the tree is a temple of Siva called the Gridhreswar, all places celebrated in the Gaya Mahatma.

South from thence and between the hill on which Bhim-gaya stands and the south entrance into the town, is a tank called Baitarani after a pool near the residence of Yama, in which the souls of dead persons are boiled, unless they have had the precaution of bathing in the terrestrial

pool; and unless, while yet on its banks, they take the opportunity of giving a few cows to the Brahmans. On the west side of this tank a Siva named Markandeyeswar placed itself very long ago, and has in modern times been covered by a small Mandir with a porch in front.

West from thence, and from the Akshaybat is a small ruinous tank, which has been lined with brick, and is named Rukmini kunda. It is still frequented by many. North from thence, towards the hill, is one of the largest temples in the place, which is called the Prapitamaha or great-grand-father. The image is a Lingga, with one human face carved on its side to represent Vishnu, and a thread to represent Brahma, a mystery that the Panda attempted to explain, although it was rendered more difficult by the three gods being united in the embrace of Gauri. The temple consists of a Mandir and porch, the latter of which supports 5 pyramids. The foundation is of stone, and the upper parts of brick. In the wall is built an inscription on stone, of which a copy is given, No. 54. It is dated in the 1277 (A. D. 1220) of Vikrama, and states that Mantreswar Kamadeva of the Jahil tribe, son of Ajayapal, came with his wife to Gaya and performed the ceremonies. Also that Raja-deva, Jaitrapal and Gaja Sen worshipped at Gaya. These persons assume no title and therefore were not persons of any dignity; nor is any prince's reign mentioned. The Prapitamaha is mentioned in the Gaya Mahatma, but is now neglected, as it was not mentioned in a list of holy places now visited that I procured from the most intelligent persons about Gaya, and I saw it by accident. The inscription seems to have no sort of connection with the temple, and has merely been built into the wall.

West from thence, along the south face of the hill, are two places frequented by the pilgrims; but very little remarkable. The first is called Kotitirtha or the 10 million, with a small temple of Siva (Koteswar), and an insignificant tank. The second is another Siva named the Anadi-Lingga and Kapiswar. The former name implies that it

came without aid, and the latter that he is the God of monkies.

Singrai is a small temple on the plain, north from the above mentioned ridge. It is not mentioned in the Gaya Mahatma, and is supposed to have been established about 250 years ago. In the month of Sraban a fair is held on the plain for five days, and is attended by from five to six thousand people.

In a small valley surrounded by the hills of the ridge that extends west from Gaya, is standing an image in stone of a cow giving suck to a calf, such as is commonly represented in the Jain monuments of the South of India. It is called Dhenukaramya. Two or three thousand people go to the place from Singrai and some make offerings. There is no priest, nor is the place mentioned in the Gaya Mahatma. Adjacent to the image are some foundations of old buildings.

About 14 miles from Gaya is a town named Koch, where there is a considerable temple of brick in form of a quadrangular tower, of which the annexed drawing was made by Khan Bahadur, son of Raja Mitrajit. This contains a Lingga, which has a priest and endowment, and is an object of worship. It is attributed to the Kol Rajas, which would confirm the tradition that these chiefs governed the country immediately previous to the Muhammedan conquest; for the building is so entire, that it cannot be supposed of much greater antiquity. But all around there are many ruins in a state of much greater decay, and I think it probable, that these are the work of the Kol, and that the temple has been erected with part of their materials. This in fact is confirmed by the tradition of the priest, who says, that he knows nothing of the Kol, and that the temple was built by a certain Raja Bhairavendra, but when, or where he lived, is totally unknown. It would seem, as if the temple had been surrounded by a colonnade, many pillars lying round it, and there being on all sides some traces of a building. The columns are of granite, and of a curious structure, but do not exceed four feet in length. Before the temple are

lying many images, which have been collected from the neighbouring ruins. There is also a stone containing a row of deities sitting on various animals. Although some of the figures are evidently male, my people allege, that it represents eight celebrated forms of the female power; but on the spot it is called the nine planets. There is also a row of figures like the 10 Avatars, but the place of Buddha is supplied by Radha. The only inscriptions are two short ones, on the back of the stones containing images of Buddhas. The head of the one and feet of the other were broken. The inscription on the stones commencing "*Ye Dharma Hetu*" and ending "*Evaṁvadi Mahasramana*" is the form of dedication common on the images of this district, that undoubtedly represent Buddhas, and is considered farther as a clear proof of any image, on which it is found, having been erected by some person who worshipped these lawgivers. Some images are also scattered on the principal heaps of ruins, on part of which the town of Koch is situated, at some distance south from the present temple. At Barawang, about 10 miles westerly from Tikari, is a tank and some heaps of bricks, concerning which no tradition whatever remains. Under a tree have been collected some broken images, among which may be traced two like Gadadhars, a Nrisingha, and one which seems to me to represent a marriage, with the gods looking on as witness. North some way from thence is the principal ruin attributed to the Kol Rajas. It would appear to be a parallelogram of 1100 by 750 feet, enclosed with an earthen rampart strengthened by very irregular bastions, which extend across a counterscarp. The rampart and counterscarp are 100 feet thick, and from 30 to 24 feet high, and are surrounded by an enormous ditch, 350 feet wide. Many heaps containing broken bricks are placed irregularly through the area, and may have been buildings of a very considerable size, especially one closing an area of 70 feet square. There are no images about the ruins, which appear to be of very great antiquity, the whole buildings being reduced to earth, with a few

fragments of brick, intermixed, as is usual in most of the ruins attributed to the Kol; but this is the only one that would appear to have been fortified, and was probably the stronghold of their principal chief, who resided at Buddha-Gaya. The inferior chiefs were probably prohibited from fortification. On the outside of the ditch has been a tank about 600 feet by 360, and its greatest length extending from north to south. Kauyadol is a very remarkable granitic peak on the southern boundary of this division, and adjacent to the Barabar hills, which contain many remains of antiquity; but these are in another division, and shall be afterwards described. Jarasandha is said to have been wont to stand with a foot on each hill, and to throw bricks at the wives of Krishna when they were bathing in Gujjarat. The sling with which he threw the bricks reached to Chhapra beyond the Ganges.

The most remarkable ruin at Kauyadol is a temple of the Buddhists, on the north side of the rock. This has probably consisted of a small pyramidal shrine for containing the idol, and had towards the west a large low roofed porch, supported by several rows of columns. The shrine has fallen, but the image is seated in its place, and by all the neighbourhood is called Buddha Sen or General of the Buddhas (see Drawing No. 69). The image is of a colossal size, and is made of fine indurated black potstone, with which the inside of the shrine seems to have been incrusted, and carved with many figures of Hindu legend, fragments of which are scattered about. The porch seems to have been about 44 yards long by 30 wide, and probably has not exceeded 8 or 10 feet in height. It has been evidently constructed of brick, but from many fragments scattered about, the doors and windows have probably been of cut granite. Ten or twelve of the columns which supported the roof, are still standing erect in their places, and are granite of the rude order, most common in this district (No. 70). All along the north face of the hill, on both sides of the temple, the rocks adjacent to the plain contain numerous images carved in re-

lief, and much more rudely executed than usual, owing, I presume, to the hardness of the material, which is granite, while most of the images are carved on potstone. This most common by far of these figures (Drawing No. 71) represents the female destructive power killing a buffalo; and although called by the same name Jagadamba, differs somewhat from those commonly carved on potstone (such as No. 5 &c.). Differences may be also observed between the common figures on potstone, and some of the other figures carved on these rocks, of which specimens have been represented in the drawings from No. 72 to No. 76; but these differences are not greater than often exist among different images on the potstone. Among others are several images of the Buddhas, which appear to me to connect the whole with the temple of Buddha Sen. The most remarkable thing among these carvings is a stone like an altar, of which the four faces are represented in No. 74. These works are usually attributed to the people called Chero. Towards the N.W. corner of the hill are some heaps of bricks, said to be the remains of the house of some Raja, but two traditions prevail in the neighbourhood. Some allege that he was a Chero, and others say that he was a Bandawat, and no doubt this tribe of Rajputs possessed the eastern parts of the district at the time of the Muhammedan conquest. Near the temple on the top of a great fragment of rock that has rolled from the hill, has been perched a small building of brick, the den probably of some wretched ascetic. A Srotriya Brahman has the property of all the images about the hill; and although he has no endowment, makes a subsistence by the fears of his neighbours and the image of Buddha Sen is the principal object of worship, although several others receive an occasional daub or red lead or oil. This Brahman says that his ancestors have enjoyed the office for 7 or 8 generations, but he is a very silly ignorant creature. On being asked how he came to worship Buddha, he replied that the image was made by Buddha Sen, but represented Bhairav, a legitimate object of worship. The

Pandit of the survey thinks it probable that his ancestor, finding the people afraid of the images, took upon himself the worship, and to satisfy his conscience bestowed on Buddha Sen the title of Bhairav, to which destructive power the image has not the most distant resemblance. In several other places, however, of this district, a similar change of names has taken place.

Near the temple is buried Hesamuddin Shah, to whom probably it owed its destruction. The monument is under a tree, upon a terrace constructed of pillars, capitals, doors, windows &c., probably taken from the temple, which his zeal had destroyed. A good many of the faithful invoke the assistance of his holy person.

I now proceed to describe the ruins of Buddha-Gaya, at one time probably the centre of religion in India, and the residence of a powerful king. I am informed by the Mahanta of the Sannyasis, who now possesses the great convent at the place that, when his predecessor Chetan Giri came, which may be perhaps 120 years ago, it was entirely overrun with bushes and trees, and the sect of the Buddha in its vicinity may be considered as completely extinct. A few persons indeed came occasionally from distant countries to visit its ancient monuments. Last year (1811) a man of some rank with several attendants came from a country called Tamra-dwip, Maha Amarapura Paign, sent by Maha Dharma Raja in the 67th year of his age, a Kshatri of the family of the sun. This is no doubt the king of the Burmans, and we infer from this that the old man since the [year] 1795, when I visited his capital, has been induced to set up the doctrine of cast. In the [ycar] 1795 the priests of Buddha were seriously alarmed at the influence, which the Brahmans had then acquired.

Some years before, the king of Ava sent two messengers, who, in speaking Hindustani, called themselves Vazirs, by which I know they meant officers of government. They were in search of the holy places rendered remarkable by the actions of Gautama, and took with them the water of many

sacred streams and pools to form a bath for their master.

Both these people had books, by the assistance of which they pretended to trace the holy places, and to detail their history.

It would appear that the Sannyasis have in some degree been infected with the superstition of the place, and confounded by its numerous images, which have struck them with awe. The first Mahanta resided in the ruin of the temple, and his different successors have purposely erected several small buildings, both near the old temple, and in their convent in which they have placed many of the most remarkable and entire images, and they have placed in the walls of the buildings raised for other purposes, a still greater number, both of images and inscriptions. This, the Mahanta says, was partly done with a view to ornament, and partly with a view to preserve the images from injury; both of which views might have been unaccompanied by religious awe; but that this last has had some effect I am persuaded from several circumstances: 1st. The Mahanta always spoke of Gautama by the names of Muni or Bhagawan, the former signifying holy, and the latter deity; 2dly. he continued to harbour and support one of his Sannyasis, who had been converted by the messengers from Ava, and now altogether rejects the doctrines of the orthodox. This person accompanied me to such of the places in the district as had been pointed out to him as holy by the messengers from Ava, and told me what he recollects of their discourse. 3rdly. The Mahanta gives an allowance to a family of Rajputs, which acts as Pujaris to the temple, and not only takes care of various small buildings erected by his predecessors among the ruins and of the sacred tree, but offers flowers and water to Mahamuni, and preserves him from injury. These Rajputs are orthodox, and reconcile their duty to their consciences by having given orthodox names all the images of which they have charge, and by considering Mahamuni as an incarnation of Vishnu.

In the town of Gaya is a pretty large temple

called Krishna-Dwarika, which is not mentioned in the Gaya Mahatma, nor has it acquired any considerable celebrity; but the Gayawals have built a Baithak-Khana or place of assembly, where they discuss the news which interest themselves, such as the arrival or conduct of pilgrims, and where they play at cards, talk to parrots, or amuse themselves in any other manner equally laudable. A vast number of images are scattered about the area, or built into the walls. One is an emaciated armed male figure rendered most hideous by having three heads. This is not seated, but is dancing on a human body. Another perhaps still more terrific. Although called the Great Mother, it is an unarmed male with four legs, sixteen arms, and seven heads. In each hand it has an animal on a plate, as if dressed for food. It is dancing on four mens' bodies, two prostrated, and two ready to be crushed. The girdle and crown are ornamented with human heads, and on that, which terminates the crown, is seated a Buddha. Round this chief figure eight female armed furies are dancing on an equal number of human carcasses.

In the wall surrounding the area has been built an inscription of which a copy has been given (No. 60). This states that Viswaditya, son of Sudraka, brother of Deva-Binatanandana, a Dwijabara (said to mean a high Brahman), built a Mandir and garden at Gaya, and placed in it some images which, from the description, the Pandit thinks were those of Siva under the name Paritosh and of Vishnu with the two wives of the latter. The inscription was composed by Bajidaidya Sahadeva, and the buildings were erected by Satta Soma, the son of Briddha Soma, in the 15th year of the reign of Nayapal, king of the whole world. No traces of any such building nor images remain.

On the whole it would appear that the first buildings at this Gaya were erected during the government of the Pal Rajas, who immediately preceded the Muhammedan conquest, and by persons of little note, the reigning family being of the

Buddhist sect. It must also be observed that in these princes' government the reign of the prince seems to have been the era most commonly employed.

There are many other places of worship near Gaya; but I shall pass them over as less remarkable. At a distance from Gaya also are many places of worship; but most of them are more remarkable for the ruins near them, than for the reputation of sanctity which they now enjoy.

Jambukaranya is a place on the banks of the Yamuna river, 6 miles west from Gaya, where there is a fair occasioned by people who assemble there to bathe.

Kaspabahiya about 6 miles northerly from Tikari has a temple of Tara Devi, which I visited. I found three Brahmans of the family of the priest busily engaged in reading prayers, and not willing to be interrupted by the queries of a Mlechchha. The building is small, constructed of brick and mud, evidently quite recent, and situated on a heap of bricks and stones which seems to be a ruin. At Gaya I had heard that the temple was 200 years old, but that probably had fallen, and a smaller had lately been built on the ruin. On asking the priests concerning the era of the temple, one of them replied in a surly voice, not usual among the Hindus, that it was built in the Satyayug or age of virtue; but another judiciously observed that it was needless to ask when a temple was built, as the Gods are not the work of men. In fact, the answer of a priest concerning this subject cannot in general be expected to prove satisfactory. The image is of the human size, and being covered from the chin to the heels with a cotton cloth, a good deal resembled an old Indian waiting maid; nor could I in decency expect that the Brahmans would allow me to uncover its nakedness. I strongly, however, suspect from the headdress of stone and features, that the image in place of being a Goddess, is similar to that called Gadadhar (No. 6), one of the most common images in every ruin of the district. Many images were built into the wall, and many broken ones were

lying near the door, and all occasionally are allowed a daub of red lead as a mark of respect; for in this district an image is not disqualified by being broken. The images that I noticed were as follows. Several like Gadadhar, called here Vasudeva; several Linggas and some Gauri-Sangkars: these are common in every part of the district. A female with several arms standing on a lion, such as No. 55, is not so usual, although it is found in several other places, nor have I heard the natives give it any appropriate name. The Brahmans being unwilling to communicate, I applied to the village people, who told me that Taradevi had been an oilmans wife of great sanctity, who met here a raja named Bala, an outrageous tyrant that seized on every beauty to gratify his lust. Tara, being afraid of her virtue, prayed to her protecting Goddess, and both she and the Raja were turned into stone. The virtuous Tara is now in the temple, and Bala Raja stands in a Mango grove at some distance. He is an image carved as usual in high relief upon a slab. It exceeds human size, and is surrounded by a heap of bricks, which seem to have been a temple, and I have no doubt that he was the object of worship. He is standing, has only two arms, and appears to me to represent a Buddha. There is a short inscription over his head; but I came upon him by mere accident, and was not prepared to have drawings made. Near are several broken images of a small size, that were probably in the temple as ornaments. Two of them were pretty entire, one of Ganes, the other of a Goddess with two arms sitting on a lion, which I have seen no where else. I was informed by two decent young men of the village that for a considerable extent in that vicinity are scattered heaps of bricks, and that people in digging them for materials had laid open 10 or 12 of these heaps and found them to have been temples. Among these had been Bala, the story concerning whom and Taradevi is quite contrary, not only to reason, but to legend; for Tara is an incarnation of Kali. Having far to go when I came to the place, I could not visit all these places, which are at consider-

was an image called Kuber, but it has no resemblance to No. 37, which is called by the same name. It represents a man, with two arms and no wings, sitting and supporting on his shoulders a male with 4 arms. It resembles what is called Vishnu riding on Garur, but the latter ought to be winged. The women of the villages, as they pass, pelt the upper part of the images with bricks, alleging that he is an unnatural uncle, riding on the head of his sister's son. This place has certainly been either a city or the situation of an extensive religious establishment. There are no traces of fortifications, nor any tradition of its having been the residence of a king, but the villagers say that it was the residence of Kasyap, who is perhaps the Gaspa of the people of Ava, the Buddha who preceded Gautama as a lawgiver, and who, I believe, is the same with Sakya, an ancestor of that personage as is mentioned in the Amarkosh.

At Makpa, a little north from Tikari, is a temple which contains an image of Varaha, that is a very common figure in the temples of the Buddhas, and is supposed to have been made by a Kol Raja. The temple belongs to a Sannyasi and is endowed.

At Jauyapahar, about 6 miles east from Gaya, is a temple which contains 5 images, that are supposed to have been placed there by a Kol Raja. The chief of these images is called Sahildevi, a goddess unknown to my assistants; nor did I see it. The temple was lately rebuilt by a merchant, and looks well at a distance. A Dasnami Sannyasi is the proprietor and hires a Brahman to perform worship.

About 5 miles S.E. from Gaya, on the side of an old tank, I found an old temple, which I am told is named Vagiswar, but it is a total ruin, although a Sannyasi is proprietor, and has some land. It has contained 3 images; 2 are Buddhas in the usual sitting posture; the third resembles that of Gadadhar (No. 6). This temple also is said to have been founded by the Kol Rajas.

About 13 coses S.E. from Gaya, on the summit

of a high granitic ridge, is said to be carved in the human figure the representation of a God called Gurubasini, who seems to be a very ancient deity of the aboriginal tribes. There is no priest, but many people, when afraid of any disaster, go to the place and offer sacrifices, taking with them a Purohit. Most of the inhabitants near belong to rude aboriginal tribes.

About 10 miles east from Gaya is a village named Pali, where there have been three temples attributed to a Kol Raja, and said to have been dedicated to Siva. The largest, by the side of a tank, is a considerable heap of brick and stones, which was probably the building erected by the Kol. On the summit has been erected a more modern small temple of granite, which probably contained a large Lingga that has been thrown into the tank, probably by some zealous Moslem, and the small temple of granite has been broken, although some of the stones still remain in their places. Projecting from among them is a mass of black potstone resembling the lintel of a door, on one end of which is carved a Buddha, sitting in the usual posture. On the summit of another heap is placed a Lingga, but this has evidently been done after the heap was a ruin. Near it is lying a long stone of hornblende much curved. It contains four male figures sitting in the usual posture of the Buddhas, but each has 4 arms, which I never observed either in Ava or Nepal. They differ from the Brahma (No. 57) in having only one head. They are intended no doubt to represent deities, as many figures near them are in a posture of adoration.

In my account of the religion of the Burmans (*Asiatic Researches*, vol. VI, page 268) it is mentioned, that four great lawgivers or Gods of the Buddhists, have appeared on this earth, according to the Italian orthography of the miss-Chauhasam, Gonagom, Gaspa and Godama, the doctrine of the latter being alone followed in that country. In Ceylon the same is the case, and the names of the four lawgivers, according to Captain Mahony's orthography (*Asiatic Researches*, vol.

VII, p. 32), are Kakoosandee, Konagammeh, Kaserjeppe and Gautama. These names are no doubt the same with those given in Ava, only differently corrupted; but the appellations given to the four lawgivers of the sect by the converted Sannyasi are very different. He calls them Mahamuni, Chandamuni, Sakyamuni and Gautamamuni, all of whom were Buddhas, that is very holy persons; but there have been many other such persons; and he says, that as Buddha is merely a title common to many, it is highly improper to speak of such a personage as Buddha having been born at such or such a time, or having performed certain actions; and in fact, while I was in Ava I very seldom heard the term Buddha used. The same would also seem to be the case in Ceylon; for, although Captain Mahony generally calls Gautama by the name of Buddha, yet that is probably in compliance with the common custom of the Hindus; and in his account there is a passage (p. 39), which would seem to condemn the practice as improper. In the Amarkosh this doctrine mentioned by the convert is also fully implied. Gautama is not mentioned among the synonyms of Buddha, which are Sarbaggna, Sugata, Buddha, Dharma Raja, Tathagata, Samantabhadra, Bhagawan, Marajit, Lokajit, Jina, Sarabhiggna, Dasabala, Adwayabadi, Binayaka, Munindra, Srighana, Sasta and Muni: but he is called a Buddha, a Bhagawan or any other of the above mentioned synonyms; but, in speaking of him, such appellations should be joined to some of his various names, as Sakya Muni, Gautama, Buddha or the like. These names, by which Gautama is known, according to the Amarkosh, are Sakya Muni, Saka Singha, Sarbartha-Siddha, Sauddhodani, Gautama, Arkabandhu, and the son of Mayadevi. It must be observed, that in the explanation (Tika) annexed, this person is said to have been descended from Sakya, who by the convert is called the third lawgiver of the Buddhist, and must not be confounded with his descendant, one of whose names is indeed very similar.

Among the orthodox Hindus Buddha is not

considered as synonymous with Bhagawan, a deity, or Muni, a saint, but is always talked of as one personage, an incarnation of Vishnu, and in an inscription found at Buddha-Gaya, of which a translation has been published in the *Asiatic Researches* (vol. I, page 284), this is fully stated. It is there mentioned by the author of the inscription that Buddha the incarnation of a part of Vishnu, and the same with Hari, appeared at the commencement of the Kaliyug in a wild and dreadful forest, and that Amar, one of the nine jewels of the court of Vikramaditya, having discovered this place of the supreme being in the forest, caused an image to be made, and a holy temple to be constructed, and therein were set up the divine foot of Vishnu, the images of the Pandus, of Brahma, and the rest of the divinities. This place, according to the inscription, is called Buddha-Gaya, and the fore-fathers of him, who shall perform the ceremony of the Sraddha at this place, shall obtain salvation, as is mentioned in the Vayu-Puran. And that it may be known by a self evident testimony, that Amara erected the temple of Buddha, the author of the inscription has recorded the event on a stone, in the year of the era of Vikrama 1005 (A. D. 948). As Amara and Vikrama are usually considered contemporary, and as this circumstance is expressly stated in the inscription, it might be considered as very strange, how an inscription engraved 1005 years after the time of Amar could be considered as a testimony of that person's having erected the temple, but Mr. Bently in his valuable treatise in the *Asiatic Researches* (vol. VIII, page 242) has shown, that Amar lived long after the commencement of the era of Vikrama, and not far from the time here assigned. It may therefore be alleged, that the inscription was made by Amar, and that this person built the temple of Mahamuni. That Amar may have built the present temple, is very probable; but that he could have composed this inscription, appears to me impossible. It mentions, that in the temple built by Amar, that person placed images of five sons of Pandu; but the small building containing

these is evidently a very recent work, in which some old images of Buddhas have been placed, and now named after these heroes. Besides, if Amar built the great temple, he must have been of the sect of Buddha, and the story of a Buddha-Avatar is considered by these heretics as altogether void of truth. That Amar was not orthodox, I am told, is clear, from his having omitted in the beginning of the Amarkosh to use any sign of a true believer. And that he was of the sect of the Buddhas, I am assured, is proved by the synonyms, which, as I have above mentioned, he gives for a Buddha and for Gautama; and farther these synonyms are not compatible with his having been the author of the inscription in question. I have no doubt therefore, that this inscription is modern, and was composed by some person of the sect of Vishnu, and has been erected to account for the continuance of the worship paid at this place to the Pipal tree, which in compliance with ancient superstition has been ordered in the Gaya Mahatma. I presume, that it is on some such authority as this, that certain theorists have imagined the followers of the Buddhas to be a branch of the sect of Vishnu. The inscription in question has probably been removed by the person, who transmitted a copy to the *Asiatic Researches*, as I met with none such.

The sect of Buddha, as well as the orthodox Hindus, believe that this earth is now in the fourth age of its existence, and that another age will come. Each age has had a lawgiver, and Gautama's authority, according to the Burmans and Ceylonese, is now established. They therefore commence the Kaliyug, or fourth age, with his appearance, and the different systems on that subject have occasioned various periods to be assigned for that event. It was agreed by both of the parties that came from Ava that Gautama resided at Buddha Gaya, and that at his desire a temple was built by Dharma Asoka, King of Padripuk, who held his court at the place. The visitant who came last, according to the Mahanta, placed this event, or the commencement of the Kaliyug, about 2100 years before the year 1211, while the convert gave 5000

years for the era. This latter date was evidently in conformity with the opinions prevailing now in India, the convert being unwilling to cede in antiquity to the pretensions of the Brahmans. The computations of Ceylon and Siam place Gautama in the sixth century before the birth of Christ, which I take to be his real era; for the Mahanta said that he could not speak with precision concerning the date which his visitors from Ava gave, as he had omitted to take it in writing. It is said by the convert that the temple is not dedicated to Gautama, but to Mahamuni, or the earliest law-giver of the present earth; and he said that the messengers who visited it from Ava merely venerated the place on account of its having been the residence of Gautama, considering the influence of Mahamuni to be extinct. That a temple may have been built here in the time of Gautama, and that it may have been dedicated to Mahamuni, and that perhaps some of its remains may be found among the ruins, is highly probable; but, that the present mandir is so ancient, is more than doubtful. I think it, however, probable that from that time the temple did not go entirely to ruin until the overthrow of the Pal Rajas, and was repaired, or perhaps in a great measure rebuilt from time to time, as it went to decay, as being the chief seat of the religion which seems for many ages to have predominated in this country, on which account it was called Mahabuddha by the messengers from Ava. The tradition already mentioned of a temple having been built by Amarsingha, in the 10th century of the Christian era, seems to me exceedingly probable if referred to the great mandir, which is now in the last stages of decay compatible with anything like a preservation of original form.

I now proceed to mention the present appearance of the ruins, which are situated a few hundred yards west from the Nilajan river, on a plain of great extent. They consist of two parts, situated north and south from each other. That to the north is the largest, being 1482 feet by 1006 in its greatest dimensions, and is called the Rajasthan,

or palace. On the east, north, and west faces are traces of a ditch, and on the west and south are traces of an outer wall or rampart, with the appearance of there having been a ditch between it and the palace; but by far the greater part of the building seems to have been a large castle or palace, which probably contained many small courts, although these have been entirely obliterated by the operation of time. Except where there are traces of a double wall and ditch, the whole is now an uniform terrace, consisting chiefly, as is said, of bricks, but covered with soil. Nor is there any reason to suppose that the kings of Magadha have ever lived here, since the time of Dharmas Asoka, or his immediate successors. On this ruin has lately, but at different periods, been erected a building containing two temples, with an adjoining habitation. One of the temples contains the hideous Jagannath, and was built by the father of the present occupant. The other is a temple of Ram, built by a Gangga Bai, who died a year or two ago.

Immediately south from the palace, and separated from it by a road, was the temple, which has left a ruin about 800 feet from east to west, and about 480 feet from north to south. This also seems to have consisted of various courts, now mostly reduced to irregular heaps of brick, and stone, for immense quantities of materials have been removed. The largest heap now remaining is at the north-east corner, where there is a very large terrace, on which are two modern small temples. The one farthest east is called Vagiswari, and was erected by one of the Mahantas of the great convent of Sannyasis. An image was dug from the ruins, and in its new name no attention has been paid even to sex, as it represents an armed male, while Vagiswari is the goddess of eloquence. The history of the other temple, called that of Taradevi, is similar. The image which has been selected in place of having the form of Tara, one of the most hideous of the female destructive power, represents a mild looking prince standing on a throne supported by seven Buddhas. In the

east end of this terrace, in order to procure materials for building, is now forming a great excavation. The workmen have laid open a chamber of brick, a cube of about 20 feet, without door, window, or stair, which could only have been intended for a tomb. Although the followers of Gautama in Ava burn the dead, yet the bones and ashes are always, I believe, buried; and I know that those of the priests, at least, are preserved in monuments, and the custom seems to have prevailed among the Buddhists of India, for the late Mr. Duncan informs us (*Asiatic Researches*, vol. V., page 131), that, in digging into extensive ruins about four miles north from Benaras, an inscription was found along with some bones in an urn, and an image of a Buddha; and Mr. Duncan rationally conjectured that these bones belong to some votary of Buddha, which is confirmed by the inscription. It terminates with the sentence usual as a form of dedication on the images of this district, and mentions that Sthira Pal and his elder brother, Basanta Pal, King of Gaur, in the year 1083 of Samvat (A. D. 1062), came to Kasi, performed worship, enriched the city, and ordered all those who did not follow the Buddhas to embrace that sect. The chamber, therefore, now opened in the ruins of Mahabuddha was in all probability a tomb. South from this terrace, and separated from it by a road, which is said to have been covered by an arch, and to have extended all the way to the river, has been a large range of buildings, but the greater part of the materials has been removed, and there only remain some heaps of bricks, and images, one of which is very large and curious. It seems to me to represent a prince who has lost his wife, and she is represented lying above his head, and attended by two mourners. The inscription contains merely the usual form of dedication. It is possible that this may have been the royal sepulchre, or at least the place where the monuments of the princes were placed. South from thence has been a small tank. The arched road above mentioned led between the two masses now described into the area of the great mandir,

or shrine, the only part of the building that remains at all entire. On the right as you enter the area is a small chamber of brick, which contains no image, and has every appearance of being modern, which is also the case with two small chambers on the left; but one of them is evidently alluded to in the inscription given in the first volume of the *Asiatic Researches* lately quoted. This, which is nearest the entrance, contains several large images, said to have been collected from various parts of the ruins, and built into the wall, five of them representing an equal number of Buddhas, sitting in the usual manner, are commonly said to represent the five supposed sons of Pandu. One of them seems clearly to me a funeral monument: the dead body is laid over the head of the Muni, or Buddha, through whose favour he may be supposed to have reached the upper regions, and is accompanied by two mourners. The inscription is not thoroughly understood by my people, and some of the letters are defaced. It commences with the form of dedication usual among the Buddhists; but all that follows is interpreted in quite different manners by three Pandits whom I consulted.

The other small chamber is the tomb (Samadhi) of the first Mahanta of the convent of Sannyasis. Between those buildings and the porch of the great shrine is lying a stone, containing the impression of a Buddha's feet, and by the convent called Buddhapad; but there can be little doubt that this is the Vishnupad alluded to in the first volume of the *Asiatic Researches*. It has evidently been taken from the ruins, several similar having been carried from thence to the convent, and round it many images have been heaped. By this mark of the deity's presence is lying a stone, which contains an inscription of considerable length. Several of the images collected here have inscriptions. The most remarkable is one called Sabitri (a goddess), but which seems to be a male votary of the Buddhas, having a Muni seated on his crown, for he resembles a prince. The inscriptions mention no person's name, but invoke the Buddhas. On a

male figure at the same place, now called Saraswati (a goddess), is the usual pious sentence of the Buddhists.

The great shrine, or mandir, is a slender quadrangular pyramid of great height, much resembling that at Koch, but its summit is broken, and a part hangs over in a very singular manner. This spire is, on three sides, surrounded by a terrace about 25 or 30 feet high, the extreme dimensions of which are 78 feet wide by 98 long, and one end of this terrace towards the east has covered the porch; but that has fallen, and brought down the part of the terrace by which it was covered. A stair from each side of the porch led up to the terrace, on which there was a fine walk round the temple leading to the second story of the shrine in front, and to a large area behind, on which is planted a celebrated pipal tree (*ficus religiosa*). As this is still an object of worship, and frequented by the pilgrims from Gaya, as I have already mentioned, the north side of the terrace has been repaired as a road, and some zealous person has lately built a stair on the outside, so that the orthodox may pass up without entering the porch, and thus seeing the hateful image of Buddha. The mandir has been covered with plaster, some remains of which show that it has been subdivided into numberless projecting corners, petty mouldings, and niches, each containing the image of a Buddha in plaster, and on each projecting corner has been placed a stone somewhat like a bee-hive, having a Buddha carved on each of its four faces, with a hole in the top for incense. The number of such now scattered over the country is almost inconceivable. The porch has always been small, and since it fell some persons have cleared away the ruins, and constructed a gate of the fragments. The shrine or cavity in the mandir that is on a level with the ground, and the entrance to which was through the porch, is small and covered with a Gothic arch, the plaster work on which has been divided into small compartments, each containing an image of a Buddha. The whole far end of the chamber has been occupied by a throne of stone

(singhasan) in a very bad taste, and which has been disfigured by a motley row of images taken from the ruins, and built on its front so as to hide part of the deity. This is a monstrous mis-shapen daub of clay, and has been well enough represented in a drawing published, if I recollect, by the late Colonel Symes. The extreme rudeness of this image may be perhaps considered as a proof of great antiquity, and this may have been the original image placed here in the time of Gautama, round which the temple has been constructed. There is, however, current a tradition of the original image having been gold, and of its having been removed by the Muhammedans, so that the present image is supposed to have been made after the sect had undergone persecution, and could no longer procure workmen capable of making a decent substitute. Above this chamber are two others, one on the level of the old terrace, and the other still higher; but with these the falling of the porch has cut off all communication. Several of the people, however, in the vicinity remember the porch standing, and have frequently been in the chambers, a stair from the terrace leading to the uppermost. This was quite empty, and was probably the place where treasure was deposited. The middle chamber has a throne, but the image has been removed, and, if there was ever an image of gold, this was probably its place.

The terrace enlarges behind the temple towards the west, and forms an area, on which is growing the Pipal tree, which the orthodox suppose to have been planted by Brahma. The worshippers of Gautama on the contrary assert, that it is placed exactly in the centre of this earth, and call it Bodhidruma. They say that it was planted by Dugdha Kamini, king of Singhaldwip, 2225 years before the year of our Lord, 1811, that is according to them 125 years before the building of the temple. The tree is in full vigour, and cannot in all probability exceed 100 years in age; but a similar one may have existed in the same place, when the temple was entire. Around its root has been lately raised a circular elevation of brick and

mortar in various concentric stages, and on one of these has been placed a confused multitude of images, and carved fragments of stone, taken from the ruins. On the pedestal of one of these images, representing a man with a woman sitting on his knee, which is one of the most usual figures in the district, the messengers from Ava carved an account of their visit, and which must render us cautious in admitting the inscriptions, on the various images in this district, to have any connection with their erection.

The number of images at Buddha-Gaya is very great, and there is scarcely any one form of those, that are scattered so numerously about the whole country for eight or ten coss in all directions, but what may be found in its immediate vicinity, nor is there any reason to doubt, that the whole in its immediate vicinity belonged to the great temple. This also seems to me to have been the quarry, as it were, from which almost the whole of these for eight or ten coss round have been carried. Many, which are now worshipped by the orthodox, and no doubt have a strong resemblance and many attributes of the gods of the present Hindus, seem to me to have had the same origin. It is evident, indeed, that the people are totally careless in this respect, worshipping males by the name of female images for male deities. Nay some of the images which they worship, are actually Buddhas in the most unequivocal forms, while others, on or over their heads, contain representations of these lawgivers, as testifying their superiority. Another mark by which most of these images may be known to have belonged to the Buddhas, is the enormous size and distention of the lobe of their ears, which is very general in the images of this district, and even prevails in many of such as have in other respects the most decided appearance of the idols now worshipped. Another mark still, by which the convert asserts, that all images formed by his sect may be distinguished, is a mark on the palm of the hands and soles of the feet, which is supposed to resemble the lotus flower.

In the drawings from No. 78 to 108, I have

given representations of many of the most curious images remaining in the immediate vicinity of the old temple, and built into the walls, or deposited within the convent of the Sannyasis, and all confessedly taken from the ruins. The converted Sannyasi pretends that, during this existence of the world, except those of the four munis or law-givers of the sect, none of these images were ever worshipped by the followers of the Buddhas, and that all the others were intended as ornaments or monuments, to represent either the various inferior beings of power (Devatas), who are admitted to exist by his sect, as well as by the orthodox, or various persons, whom their own vanity or the affection of their relations or disciples wished to commemorate. This I know, is the doctrine now entertained in Ava by the followers of Gautama, and which would, of course, be taught to him by the messengers, through whom he was converted: but I have great doubt how far it is applicable to the followers of the Buddhas, who formerly existed in this country. In Nepal I know that the Buddhists worship all the Devatas, and especially Siva, and the destructive female power. And I think it probable that those here did the same. The number of Linggas, single in rows and in clusters, simple or adorned with human faces, crocodile heads, &c. &c. is fully equal to that of the Munis, both at Buddha-Gaya and Baragang: and some of the images of the destructive female power are so remarkable and large that I think they must have been intended as objects of worship. There can be no doubt, however, that by far the greater part of the host of images, in the more ornamented temples of the Hindus of all sects, are merely ornamental, and I think it probable that by far the greater part of the images of the Buddhas seem to have been intended to represent the great multitude of such personages, as have in former revolutions of the world obtained everlasting bliss, and were never intended to be worshipped nor even reverenced. In the whole number the messenger of Ava pointed out only 4 images that they considered as representing the

four Munis or lawgivers, who had appeared in this world and which they knew by various annexed emblems. In the account of the embassy to Ava has been given a drawing of Mahamuni, who was worshipped in the great Mandir. I directed drawings to be taken of the other three, which have been removed into the convent of the Sannyasis to protect them from injury; but one only, which represents Gautama (No. 78) was executed. The painters neglected to draw Chandamuni and Sakyamuni which, they said, exactly resembled each other, and an image which they had previously drawn (No. 110); but this is probably a mistake. The image, which they had previously drawn may indeed have had a strong resemblance to both, and may be the same with one of them, but the other must be distinguished by some emblem that escaped their notice. The images, representing the Buddhas, whether lawgivers of this world or not, are easily known by a simple robe, a natural human shape, placid countenance, curled hair, and long ears. Although the image, No. 78, is said to represent Gautama, there is nothing in the inscription to ascertain that it was intended for an object of worship. It would appear that Jay Sen and Kumar Sen, sons of Punyabhadra, son of Samanta (all untitled persons), erected the image as a monument of their father's holiness. No. 79, according to the inscription, was erected by a Raja Vijayabhadra, a person of whom I know nothing.

The most common posture of the Buddhas is sitting with their legs across, but No. 83 represents 2 persons sitting on stools with their feet on the ground, a very uncommon posture among the natives of India. In dress and appearance they resemble Buddhas, but probably represent merely disciples or priests. No. 84 represents a Buddha sitting on a cluster of serpents whose heads form an umbrella. This is exactly similar to the figure given by Major Mackensie in the *Asiatic Researches* (volume IX, page 272), and found in Karnata. An old woman called it Chindeo, which the Major, naturally enough, considered as

Jain dev; but the figure would appear to belong to the Buddhists, and Jina, it must be observed, is a synonym for the Buddhas, as well as for the Avatars of the sect of Jain, as is mentioned in the Amarkosh.

Many figures representing Buddhas, both in Ava and here, are in a standing posture as No. 85, 86, and 87. The last is remarkable for being attended by Brahma and Vishnu as menial servants.

Other images, No. 88 and 89 are seated like Buddhas, but have ornaments on the head quite different, and their ears resemble those of Gorakshanath (No. 25). Their feet are, however, in a position quite different from his. They perhaps represent princes worshippers of the Buddhas.

Other images again No. 90 to 93 resemble the above, but are standing, and the two most remarkable of them 91 and 93 have been already noticed. Others again resemble Gorakshanath in the position of their legs, but are distinguished by several attributes. Some by having Buddhas over or on their heads, are noted to be worshippers or agents of these personages, and No. 95 and 98 may represent princes; but No. 96 is a monster somewhat like the Kuber of Gaya (No. 37), and is called by the same name. No. 97 resembles a hermit and No. 94 has 4 arms, and is therefore intended for a Devata of a mild character.

No. 99 has the same appearance, but is standing, and has been formerly mentioned.

No. 100 and 101 are male destructive powers of a hideous aspect, and denoted to be under the direction of the Buddhas, by wearing images of these powers on their heads. The first has a resemblance to the Yama of the orthodox. The inscription on 101, if I understand right, signifies that it was made by Satika, a pilgrim on earth, a Biprendra of rank. A Biprendra now implies a Brahman of the highest rank; but may have been implied to a chief priest of Buddha, for a Buddha is seated on the head of the image.

We have also many female images sitting and standing. These from No. 102 to 105, from being

of a natural shape, probably represent women, and from their head dresses, appear to be persons of rank. No. 105, called now the little goddess and Parwati, has round her head the pious sentence usual on the images of the sect of Buddha, and many of the emblems usually attached to Gautama, especially the Lion rampant. It perhaps represents Maya, his mother, as persons under it appear to the votaries.

Finally among the images are several representing the female destructive spirits, with many arms or heads human and bestial and clothed with terror. The drawings from No. 106 to 109 are of this kind, and No. 107 is distinguished as under the influence of the Buddhas, by carrying one on her head.

The only inscription in the Pali language that I have found in this district from whence it is supposed to have been taken to Ava along with the religion of Gautama, is built into a wall in the convent of the Sannyasis. A copy is given in No. 111. I have some doubt of its being ancient, as it has too much resemblance to the modern rounded character now used by the Burmas, and I suspect that it may have been made by some visitants from that country.

Under the side of one of the gates of the same house has been laid a flag containing a long inscription, part of which is unfortunately covered by the gate; but, so far as is legible, is copied in No. 112 being very curious. It mentions that Nala, Raja of Srirashtra, victorious over all princes and known in heaven, earth and hell, built many temples in different countries, and bestowed much charity. Other Rajas were like elephants, and he was like the iron hook, by which these animals are guided. Other Rajas were like horses, he was like the whip. His son was Amartya Pal, who was also a great king. His son was Sudraka, who, after having for some time been a king, became a pilgrim like a Yogi. Whether or not this is the Sudraka mentioned in the inscription at Krishna Dwarika in Gaya, I cannot take upon myself to assert. The Pandits think that both inscriptions refer to the

same person, and are written in the same style and character. Should this be the case, we may naturally suppose that Sudraka had been converted by the Brahmans, and had in consequence been under the necessity of resigning his crown, and was succeeded by Naya Pal, in the 15th year of whose reign Viswaditya, the son of Sudraka, who has no royal titles, erected some buildings. The Pandits consider the orthodoxy of Sudraka and his son as clearly established by these inscriptions.

On the east side of the Nilajan, opposite to Buddha-Gaya, is the ruin of a very considerable temple of that sect, which at a little distance resembles a small hill and on approach is found to be a solid conical mass of broken bricks and earth. The people say that they remember it as entire, as the great Mandir at Buddha-Gaya now is; but that it was round and solid. A Mr. Boddam, who was collector, removed many stones and bricks for building at Gaya, which has reduced it to a mere heap. In digging for the bricks he is said to have found a stone chest containing bones, and many small images of lack: and Mr. Sisson, acting magistrate of Behar, informs me that he saw in Mr. Boddam's possession a small image of very fine workmanship, which he understood came from this ruin. Mr. Boddam also took from thence a large stone pillar, and placed it in Sahebgunj, where it still remains. The people in the vicinity attribute this work to Amar Singha; but the messengers from Ava informed the Mahanta of the Sanyasis that, when Gautama arrived here accompanied by many persons of the most eminent sanctity, one of them died and was buried in the temple, which is called Koteni-Bakraur, and this is confirmed by the discovery of the chest containing bones. Round the large temple are several pretty considerable heaps of bricks, that probably were habitations for the priests or accommodations for votaries.

At Narawat in the N. E. corner of the district, among the hills of Rajagriha, are a good many ruins attributed to a Nala Raja, and in the Treta-yug, or 2d age of the world, there was a person of

this name who is much celebrated in Hindu legend. The people suppose that their Nala Raja was this celebrated person, although it is more likely that he was the Nala Raja mentioned in an inscription at Buddha-Gaya, who seems to have been of the Pala family. Narawat at present is a small village belonging to Pitambar Singha, whose agents say that until lately the country from time immemorial had been waste. Near it are several heaps of bricks of very little elevation, but whether this is owing to extreme antiquity or to the buildings having originally been of inconsiderable height, I cannot say. Many images, in general much defaced, are scattered about these heaps and several very rude pillars of granite project from the ruins or lie above them. The most considerable heap may contain 6 acres, and is nearly square. About 50 or 60 years ago a barber, as he was passing through the forest, was killed by a tiger, and his ghost became a terror to the vicinity, until a small temple was raised to his spirit. In this has been placed the lower half of an image of a Buddha. The door is supported by an old lintel very much worn, which has a row of angels, like that on the stone found at Mungger (Bhagalpur drawings No. 20), and in the centre has had a figure much defaced, but probably similar to that on the stone of Mungger. Near the temple of this ghost, a pillar projects, and there are 4 Linggas lately erected, but said to have been dug from the spot. Two pillars project at no great distance. Near the present village are standing 2 pillars of granite, and lying near them are several long stones and images *viz.* A large Linga. Three images called Haragauri or Gauri Sangkar, which represent a four armed male having a two armed female sitting on his knee. The male rests his foot on a bull, and the female places hers on a Lion, as represented in drawing No. 114. This is one of the most usual images in every part of the district, especially at Buddha-Gaya and Baragang, and seems to me to represent Semiramis and Belus or Isis and Osiris; but for the sake of brevity I shall for the future call it Haragauri. Those here have un-

commonly high diadems. Two fragments of images resembling that called Gadadhar (No. 6). A group of the nine planets, and ten Avatars. A fragment containing three small Buddhas, that seems to have surrounded one of the Haragauris. A little east from the village at the bottom of a hill is a large Haragauri image broken in two. East from thence about a quarter of a mile is an old dry tank attributed to Nala Raja. About half a mile further east, under a tree, is a small Haragauri image that is neglected, while the neighbouring cowherds have taken a stone containing four images of the Buddhas, sitting in a row with the representation of a solid temple at one end (No. 115), and call it Guriya, one of the common Gram-devatas of the country. Half the stone has probably been broken off, as in the line of the Buddhas' heads we have only half the usual form of dedication. The line below them informs us that the stone was made by the son of Kisor datta, but his name has been broken off. I must observe that these representations of solid temples, such as in this figure, appear to me a distinguishing mark of the Buddhas. They are very common accompaniments of the image of Gautama, and other undoubted Munis, nor have I ever seen them on anything that could be ascertained to have belonged to the orthodox.

In this district the number of petty ruined forts belonging to zemindars, is too great to be calculated without an enumeration, the trouble of which would far exceed any advantage that could be derived from the measure.

## Section II: Division of Nawada

This is an enormous jurisdiction and a part of it is surrounded by Sheykhpurah, while it surrounds a detached portion of that division. A portion besides extends to the north side of the Raja-griha hills, which ought to have formed there the boundary, as in that part the ridge is uninterrupted, and there is no passage to the office of police, but by a very circuitous route.

The officer superintending the police and the court for deciding petty suits, are both placed at Nawada, in a situation abundantly convenient, and a Tahasildar on the part of the collector resides at the same place, to receive the land tax from the zemindars.

The Moslems have five Kazis, of whom I saw only one, who is the judge for deciding petty suits, a man venerable from age and appearance, but not of so good an address as usual in the districts hitherto surveyed.

There are 5 families who act as Pirzadahs. Shah Jumal and Shah Rahamut Ali are rich; the others have only small endowments, and in order to procure a comfortable subsistence, must travel and intermix with the infidels.

Of the Hindus six sixteenths have no Guru. Of the remaining ten sixteenths two parts are of the sect of Siva and three parts of the sect of Sakti. Both are mostly followers of the Dasnami Sannyasis, but some follow Brahmans, none of whom, however, has any considerable influence. Of the Dasnamis there are three considerable maths or convents. At Bares, S. one cose from Nawada, from 20 to 50 (Chelas) disciples reside with Amritapuri the Mahanta, who has five or six villages. Indra Puri has at Morera about 100 disciples and much free land. At Pachamba, E. from Nawada 2 coses, Dumbar Giri has about 30 Sunnyasis in his convent, and some endowment. Besides these there are 25 convents of less note : some under Mahantas,

others under Karobaris, but all unmarried. The whole were brought here and endowed by a Moslem family (the Mayi), who in the decline of the Mogul government had great power. Three and a quarter parts of the Hindus follow Nanak. There are three Sanggats dependent on Ramdayal-bukhsh, who resides near Rajauli, and has there a comfortable looking abode and 1732 bighas of land. This endowment also was given by Sulabut Khan of the Mayi family. Twelve parts follow the Ramawats, of whom there are 5 (Akharas) convents, the occupants of which are unmarried. There is a convent of the Kavir panthi, which has some adherents.

This is a very beautiful country, finely adorned, both towards the north and south by hills; and even in the great plain that intervenes, many rocks project, and give an interest and variety to the view. The hills to the north are bare, but those towards the frontier of Ramgar are finely wooded, and the vallies there are watered with clear perennial streams; but the country in that quarter is grossly neglected, and almost in a state of savage nature. The plain country is in general well planted, and the villages stand high. There are 10 houses of brick, 50 houses of two stories with mud walls and covered with tiles, 500 of the same nature but thatched, 500 houses of one story with mud walls and covered with tiles. Thirteen-sixteenths of the whole are huts with mud walls, and thatched, eight parts with reeds, and five parts with straw. Two-sixtenths have walls of hurdles. The remainder are *markis*, (like bee hives). The Moslems have about 50 mosques built of brick, and many monuments of saints ,but none of them are at all remarkable either as buildings, or for their sanctity. The chief place of worship among the Hindus is on the Pangchane river, where it passes between the hill called Giribraja and the former abode of Jarasandha. About 5000 people are said to bathe there on the Purnama of Kartik.

I have already mentioned the Vayu-Puran, and the account which is given of Gaya in the Gaya-Mahatma. Another portion of this work

gives an account of all the places in the vicinity of the ancient abode of the kings of India, on which account it is called the Rajagriha Mahatma, of which a copy accompanies this account; from which those versed in Sangskrita may perhaps extract some useful matter. I shall content myself with describing the places, which it celebrates, and this holy river is one. Giribraja, *vulgo* Giriyak, is the eastern extremity of the ridge of hills called Rajagriha. The Brahmans of Rajagriha have all the profits that arise from this fair but these are trifling.

West from Giriyak, on the south side of the above-mentioned ridge near its centre are five springs, four of them hot, and I shall have afterwards occasion to describe them among the natural production. Here I shall only mention them as dedicated to worship. At these springs, on the Tiluga-Sangkranti, from 8 to 10,000 people assemble to bathe, and the Rajagriha Brahmans have the small profits that accrue. These springs are situated in a row parallel to the hill, and are collectively called Tapoban.

Their virtues are alleged to have been discovered by Chanda-Kausik, a muni or very holy person, and the same I suspect with the 2nd law-giver of the Buddhists. Jarasandha, king of India, is said in the Vayu-Puran to have been born near Tapoban. The spring farthest east is named after the discoverer, Chanda-Kausik. The pool is lined with brick, with a terrace walk going round a little above the surface of the water, and a stair leading down to the terrace. On the side opposite to the stair is a petty subterraneous temple, entering from the terrace, and containing an imago, which in many respects resembles Gadadhar (No. 6), but wants the mace, and is like that figured No. 116. This is one of the most common figures in every part of the district, and especially at Buddha-Gaya and its vicinity. On the west side of the pool have been collected several images or fragments, among which I could trace 5 or 6 such as the above, and usually called Vasudeva; two Haragauris; three Siva linggas; and two re-

presenting a female deity with four arms sitting on a lion couchant, and holding a sword and buckler, but without anything hideous in her aspect or emblems (see drawing No. 177). I have seen similar images at Koch, although they are not common. A little S.W. from that heap of images is a square terrace of brick and stone, said to have been erected by a Dattatreya. This is not mentioned in the Vayu Puran. Dattatreya, it must be observed, according to accounts current in Nepal, was a holy person killed in that country by Bhimsen, the son of Pandu. On this terrace have been erected 3 petty and modern temples of Siva.

The next spring is called Hangsatirtha, and is cool. It has been lined with bricks, which have fallen into the pool, and choked it. Near it is a small temple of brick, the roof of which has fallen. In the centre is a Lingga; and into the wall opposite to the door have been built three images of Hara-gauri, above one of which is a line of inscription (No. 118), that implies its having been made by a certain Sauttandaka. Near the temple is lying an image of the kind called Vasudeva (No. 116).

The next pool called Purna Hangsa is lined with brick and in good repair. Farther west is Sanatana-kunda in a similar condition, as is also Sanak-tirtha.

Kokalat is a natural pool, said to be 24 cubits in diameter, into which the water of a torrent descends from the great hill named Lohabar. In the Vishuwa Sangkranti from 10 to 12 thousand bathe there, walking on a ledge of rock, and receiving on their bodies the water of the torrent, as it falls from a precipice. One or two persons are generally drowned every year, the rock being slippery, and many of the people being infirm or careless. Very few that fall in are recovered, which was usually attributed to the pools being of an unfathomable depth, and absorbent quality; but although the depth is abundantly great to drown hundreds, both these circumstances are imaginary. Few or none that fall in are saved, owing partly to the sides of the pool being very steep and partly to the

very great unconcern and want of exertion usual on such occasions among the natives who are, moreover, unprovided with ropes, or any other means for pulling out the sufferers. The Darogah of police seems to have taken some pains to investigate the matter. Having sounded the pool, he found that it was 10 or 12 cubits deep and might be easily filled with stones, so as to be no longer dangerous. He also consulted the Pandits, who on all such occasions are exceedingly reasonable and agreed that such an operation would not affect the sanctity of the place, as it is not the pool, but the water falling into it, that is sacred. A report was made to the Magistrate, but nothing has been done owing, it is presumed, to a want of funds. An obvious remedy for this would be an order from the Magistrate to be enforced by the Darogah, directing each pilgrim to throw in a stone, of which there is abundance adjacent. In two or three years this would complete the work, without any expense or trouble, that can be considered as worth notice.

Sita Marai, or the house of Sita, is situated in a granitic ridge west from Nawada. It is a chamber dug into a large detached block of the stone, with one small door to admit air and light. It may be 15 feet by 10, and about 7 feet high in the centre of the roof, which slopes towards the sides. It has been attempted to give it a marble polish, but with no great success. At the far end are placed two small images called Ram and Sita. The former is a Buddha, the latter a female figure very common at Buddha-Gaya. The cave is perfectly dry and has probably been the residence of some powerful person to make a cell in such hard materials. About 2 thousand people frequent the place in Agrahayan and remain 2 days. The merit of their pilgrimage is enhanced by there being no water in the vicinity.

The sect of Jain have in this division two places of pilgrimage. One is a tank named Nakhaur about  $1\frac{1}{2}$  miles north from Nawada, and length from east to west. It is choked with weeds, which is of no great size, extending in its greatest

especially the Nelumbium. The temple is on a small square island covered with a terrace of brick and is a neat, but inconsiderable building, covered with one dome. A very bad road with a rude bridge, leads into the island. The temple contains two stones, on each of which there is an inscription, and the representation of two human feet, the most usual object of worship among the Jain of this district. The inscriptions are exactly the same, only the one is a year earlier than the other. I give therefore a copy only of the earliest, dated in Samvat 1676 (A.D. 1619). The object of worship is Gautama, whom the Jain, as well as the orthodox and Buddhists claim as of their sect, and the image was made by a certain Nehalo, mother of Thakur-Sanggrama, son of Govardhana Das, son of Tulasi Das, son of Bimala Das of the Chopra tribe, descended of Mantridal, all persons equally obscure (see drawing No. 119). There is not, in the vicinity of the tank, the smallest trace of any ruin to induce one to suppose that it had been formerly a place sacred to the worship of the Jain, from which they had been expelled by the Buddhists, and to which they might have been allowed to return when the Muhammedan conquerors beheld all the Hindu sects with equal contempt. Neither does a single Jain reside near the place. Why it has therefore been chosen as a place of pilgrimage, it would be difficult to say. Many pilgrims, however, come to it from the west of India.

The other place called Pokharpuri is just on the boundary of Behar north from Giriyak, and when I visited it, was surrounded by pilgrims who informed me that it was the place where the body of Mahavira, one of their 24 lawgivers, was burnt about 6 centuries before the birth of Christ. It entirely resembles that at Nakhaur, but the tank and buildings are large, the road leading to the temple better, and the water clean. The earth of the tank has been thrown out towards its north side, forming an eminence on which has been constructed a circular work of bricks and plaster, rising by low steps into several concentric terraces. In the centre is somewhat in the shape of a large bee hive,

in the cavity of which is a representation of Mahavira's feet. These buildings were erected by the family of Jagat Seth, and are kept in repair at its expense. There is not near it the smallest trace of any ancient building: but adjacent to it in the division of Behar there is a more considerable Jain place of worship, which will be afterwards described.

At each of these places resides a Bhojak Brahman, and a Mali, to keep the temples clean, and to supply flowers to the pilgrims, but none of these attendants are of the sect of Jain, although they take the offerings.

The Hindus of rank in this division usually pray to Vishnu, on the occasions when offerings were wont to be made to the Gram-devatas; but there are some Sthans or places without temples dedicated to various deities, which are worshipped like Gram-devatas, even by the highest ranks. These deities are Mahadeva, Ganes, Devi, Surya, and Hanuman. The lower castes have Sthans dedicated to Guriya, Rabidas, Viswakarma, Barsi-vir, Tulsi-vir, and Kayla-vir.

Four mountains near Rajauli are celebrated as having been the places where four most distinguished persons passed a life of abstinence and mortification, and the stones or rocks, under which they are supposed to have sitten [*sic*], are still shown, but are not objects of worship. These saints are called here Rikhis, which is said to be a corruption of Rishi, and were named Singri, Durbasa, Lohangri and Gautam. The same personages are said to be known in Sangskrita legend by the names of Sringgi, Durbasa, Lomas and Gautama. It is said that on top of the hill of Singri Rikhi there is a Patalpuri or subterraneous passage, which is supposed to extend to Raghriha. I sent a native assistant to examine it, but on account of rocks and precipices he was not able to ascend. A person of the vicinity, who had been up, said that the mouth of this passage is like a well with stone steps for a descent. He went down some of the steps, but his heart then failed.

By far the most remarkable ruins in this divi-

sion are attributed to Jarasandha, who was king of India at the end of the 3rd age of the world.

At the village of Giriak, on the east side of the Pangchane river is a very considerable eminence to which I had been directed by the description of the people of Nawada as the situation of that prince's palace, and a plan of it is given among the drawings No. 120; but on the spot this is considered as a natural eminence, and the Raja's house is supposed to have been on the summit of a hill on the opposite bank of the river, where there are ruins, which the people of Nawada call Jarasandha's seat (Chautara) and garden (Phulwari), and which could not possibly have been a palace. The heap supposed by the people of Nawada to have been the palace is indeed of such magnitude, almost 2500 feet long by 500 wide, with a perpendicular height in some places of 50 or 60 feet, that it has a strong resemblance to a natural eminence. Still however, by tracing its outline, a symmetry of parts may be observed, that strongly denotes the operations of man; and the mass, intermixed with earth, contains numerous fragments of brick and rude detached masses of stone, such as in other places the natives have used in their buildings. It must also be observed that every other detached hill or hummock in this district consists almost entirely of rock, thinly covered in the more level parts with a little earth; but in the whole of this eminence no rock is discernible. Further, although the greater part of the stones as I have said are rude masses a few images are pretty entire, although much defaced. One (No. 121) represents the female destructive power with 8 arms and assisted by a lion combating with a man who has issued from the neck of a buffalo, the head of which has been amputated. This deity usually called Jagadumba is one of the most common images in the district; especially at Kauyadol, although the figures there differ a little, but the same exactly is common at Buddha-Gaya and its vicinity. This is lying on the east face of the hill, about its middle. Near it is a very neat pedestal, on which 5 images have stood, but only their feet

remain. The other image, that is entire, is represented in No. 116, and from several circumstances, I am convinced, belonged to the sect of the Buddhas. The ears are like those of the Buddhas. On an image exactly similar at Puna, N.W. about three miles from Singgathiya, there is the pious sentence usual on the images of Buddhas, and at Pauya there is an exactly similar image with a Buddha sitting on his head. This image at Giriyak is placed leaning against the wall of a small modern temple of Siva that stands at the north end of the ruin, and in the neighbourhood is called Lakshmi-Narayan, although it evidently represents one deity, with two angels, two attendants, and two votaries. On the N. end of the great ruin I found a fragment of a similar image containing one of the angels. Under a tree, between the great ruin and the river, have been collected some fragments; *viz.* the male part of a Lingga, part of a Ganes, part of two images like that called Lakshminarayan, with many others, so much defaced as to render it difficult to say what they represented. At the south east corner of the eminence is a small tank called Puraniya, from its being filled with the leaves of the Neelambium, called Puran. East from its middle is another tank named Dhansar. At its N.E. corner is a third tank named Dobra. North from this is an elevated space containing many bricks like the ruins of small buildings, and which may have been the abode of the king's attendants. This space is now occupied by the village of Giriyak, deriving its name from the adjacent hill.

On the summit of this ruin has been erected a small square fort with bastions at the corners, and faced with bricks taken probably from the ruins which, for ages previously, had most likely served the neighbouring country as a source for bricks. This fort is attributed in the vicinity to a Bandawat chief, who possessed the country before the Bhattanar Brahmans, its present occupants, and the tradition is abundantly probable.

I now proceed to describe the ruins on

Giribrajja or Giriya hill. The original ascent to this is from the north-east, and from the bottom to the summit may be traced the remains of a road about 12 feet wide, which has been paved with large masses of stone cut from the hill, and winds in various directions to procure an ascent of moderate declivity. When entire a palanquin might have perhaps been taken up and down; but the road would have been dangerous for horses, and impracticable for carriages. In many places it has now been entirely swept away. I followed its windings along the north side of the hill, until I reached the ridge opposite to a small tank excavated on two sides from the rock, and built on the other two with the fragments that have been cut. The ridge here is very narrow, extends east and west, and rises gently from the tank towards both ends, but most towards the west; and a paved causeway 500 feet long and 40 wide, extends its whole length. At the west end of this causeway is a very steep slope of brick 20 feet high, and 107 feet wide. I ascended this by what appeared to have been a stair, as I thought that I could perceive a resemblance to the remains of two or three of the steps. Above this ascent is a large platform surrounded by a ledge, and this has probably been an open area, 186 feet from east to west, by 114 feet from north to south, and surrounded by a parapet wall. At its west end, I think, I can trace a temple in the usual form of a mandir or shrine and natmandir or porch. The latter has been 26 feet deep by 48 feet wide. The foundation of the north east corner is still entire, and consists of bricks about 18 inches long, 9 wide, and 2 thick, and cut smooth by the chisel, so that the masonry has been neat. The bricks are laid in clay mortar. Eight of the pillars that supported the roof of this porch, project from among the ruins. They are of granite, which must have been brought from a distance. They are nearly of the same rude order with those in the temple of Buddha Sen at Kaiyadol, and nearly of the same size, having been about 10 feet long, but their shafts are in fact hexagons, the two angles only, on one side of the

quadrangle; having been truncated. The more ornamented side has probably been placed towards the centre of the building while the plain side has faced the wall. The mandir has probably been solid like those of the Buddhas, no sort of cavity being perceptible; and it seems to have been a cone placed on a quadrangular base 45 feet square, and as high as the natmandir. The cone is very much reduced, and even the base has decayed into a mere heap of bricks. On its south side in the area by which it is surrounded, has been a small quadrangular building the roof of which has been supported by pillars of granite, three of which remain. Beyond the mandir to the west is a semi-circular terrace which appears to have been artificially sloped away, very steep towards the sides, and to have been about 51 feet in diameter. The cutting down the sides of this terrace seems to have left a small plain at its bottom, and an excavation has been made in this, in order probably to procure materials.

Returning now to the small tank and proceeding east along the causeway, it brings us to a semi-circular platform about 30 feet in radius, on which is another conical building quite ruined. East from thence, and adjacent, is an area 45 feet square, the centre of which is occupied by a low square pedestal 25 feet square, divided on the sides of compartments like the pannelling on wainscot, and terminating in a neat cornice. On this pedestal rises a solid column of brick 68 feet in circumference. About 30 feet up this column has been surrounded by various mouldings, not ungraceful, which have occupied about 15 feet, beyond which what remains of the column, perhaps 10 feet, is quite plain. A deep cavity has been made into the column, probably in search of treasure, and this shows, that the building is solid. It has been built of bricks cemented by clay, and the outside has been smoothed with a chisel, and not plastered. Part of the original smooth surface remains entire, especially on the east side. The weather on the west side has produced much injury. To the east of the area, in which this pillar stands, is a kind

of small level called the flower garden of Jarasandha; an idea perfectly ridiculous, the extent being miserable, and the whole a barren, arid rock. It must be observed that on the west extremity of the hill, towards the plain where Jarasandha is said to have been killed, and from whence there is an opening to what is most peculiarly called Rajagriha, there is a road ascending the hill exactly similar to that at the east end, and I have no doubt, that it reaches this temple, and could have served no other purpose, but as opening a communication with it, although by the natives it is considered as the remains of a fortification. In this I have no doubt, that they are entirely mistaken. The only image that I saw near the temple, was a small one exceedingly decayed, which was found in the bottom of the tank. It represents a four-armed female with a child on her knee. The natives acknowledge, that it cannot represent Ganes Janani, or Ganes, and his mother, because the female has four arms and holds weapons in her hands. It probably represents the warlike Semiramis with her son Niniyas. It has the strongest affinity with an image placed near Patan-devi at Patna and with one found at Koch but the weapons held in the hands are different, and the supporting animal is totally effaced. It has the ears of the Buddhas.

In the vicinity the column of brick is called the seat (Baithaki and Chabutara) of Jarasandha, and the temple is said to have been his house; both opinions are totally untenable. At Nawada the whole ruin was said to be the seat (*chautara*) and flower garden of the same personage; but the ascent must always have been too laborious to render it a place of luxurious retirement, and it can only be supposed to have been attended from religious motives, most nations considering that the deity is to be pleased by whatever is painful or disagreeable in the performance. If Giriyak was the country seat of Jarasandha, and the fort of Rajagrīha his capital, as is possible, this may have been his principal place of worship, with a road leading up each end of the hill from each residence

of the prince. What the intention of the great pillar has been, is not so obvious. It may have been merely intended as an ornament for the temple; or it may have been erected in commemoration of Jarasandha's victories, as is said to have been customary with Indian princes; or finally, it may be his funeral monument, as his family for many generations continued to govern the adjacent countries, and were most powerful princes. The idea of Jarasandha's house having been seated on the hill Giribraja, so generally believed in the country, seems to derive its origin from a verse in the Bhagwat, which mentions, that Krishna Bhim and Arjun disguised as mendicants went to Giribraja, where was the son of Brihadratha (Jarasandha), and at the time when mendicants were usually admitted, they went into the palace, and saw the king. This is usually supposed to imply, that the place was on the hill Giribraja; but that seems straining the sense too far, as *giri* in the composition of the word cannot signify a hill, the other part *braja* signifying many; but Giribraja is not a cluster of hills, on the contrary it is one hill of a cluster. Giribraja seems therefore a proper name, like the vulgar word Giriyak, for which no meaning can be assigned, and like Giriyak was probably applicable to both the hill and adjacent village. The situation of these ruins, which has in a great measure saved them from the depredations of those in search of materials; and their dry and parched vicinity, which almost entirely checks the growth of the destructive fig trees, may account for their preservation through so many ages.

Some of the bricks and stones have, however, been rolled down the southern precipices of the hills in order to construct three wretched modern hovels called temples, that have been perched on the face of the rock.

One of these called Gauri-Sangkar has no appearance of being 100 years old, and is not mentioned in the Vayu Puran, although now visited by many pilgrims. It contains 2 images, both taken from the ruins; one, No. 114, from whence its name is derived, has been already

mentioned. The other is Ganes (No. 127), and being very perfect, I have given a drawing of it to shew the form in which that deity is usually represented in the temples of the Buddhas. In another of these temples, celebrated in the Vayu-Puran, are the representation of two impressions of the human foot, and said to have been left by Krishna, when that deity surprised Jarasandha, and in order to celebrate this event, established the custom of bathing in the Pangchane flowing below.

At a place called Korawang, three coses west from Nawada, is an old fort, where a Bandawat chief formerly resided; and at a village named Khanpurah in that vicinity, I saw some heaps of brick which, the people said, had been the abode of another chief of that tribe.

At Amaya N.W. from Nawada and at Bahadurpur south from thence, are ruins said to have belonged to a tribe of Pewangr Rajas, who governed the country, before the Mayi family of Moslems were sent into the country, towards the latter end of the Mogul government, and at different times these Pewangrs seem to have thrown off the Muhammedan yoke, and refused to pay tribute. At the former place there is a quadrangular space, perhaps a 100 yards long by 50 feet wide, called a fort; but probably it has been a castle; near it are the remains of several smaller buildings. The Mayi family, who until the English government had been long engaged in perpetual war with their neighbours, had many strong places of considerable size, but not remarkable for splendour, nor are they venerable for antiquity. Their chief residence in this division was at Hangsuya, which I did not see.

### Section III : Division of Sheykhpurah

This jurisdiction, although too large, is not so monstrous as the two last. The officer of police, and the court for the decision of petty causes have not been placed in a centrical situation. A detached portion of this division is surrounded by Nawada, while that territory and Behar hem in between them a portion of this division. This division again surrounds a detached portion of Nawada, and another of the Bhagalpur district, and together with that and Ramgar hems in a long tongue of Nawada. No less than eight Kazis have a jurisdiction. Some reside, and some act by deputy. Their deputies only marry, and when an attestation to a paper is wanted, the parties must go to the Kazi, who often resides at a great distance. People of high rank perform their own ceremonies. There are 50 Pirzadahs, and, although they all have endowments, only one is rich, or able to remain at home.

Only one half of the Hindus have spiritual guides. Dividing the remainder into sixteen, four parts are of the sect of Sakti, and three of the sect of Siva : of these seven parts 2 have Brahmins for Gurus, and 5 follow the Sannyasis. Most of the former reside, but some come from Tirahut. No one of them has any considerable influence. Of the Sannyasis there are four independent Mahantas, who reside in Maths, and twenty dependent Karobaris, who reside in Marais; and on the whole about 1000 Sannyasis belong to these convents, but some are always abroad, and they are troubled with very few interlopers. Six of the Marais depend on Indrapuri of Nawada, and each has some free land with from 10 to 50 Sannyasis. None of the Sannyasis here are married. Eight parts follow Nanak, and have seven Sanggats, but at two of them only are Mahantas. Both of the owners are rich. One part follows the Ramawats, none of whom reside.

This division is bounded on the south by a mountainous chain extending east from Gidhaur, part of which it includes; it consists of two portions. One is a fine plain, through which are scattered many detached naked rocks. This is tolerably cultivated, but in general indifferently planted, and often with palms alone. Some part of this is much neglected, looks very dismal, and is covered with long grass, which in the dry season is quite brown. The other portion, in the north corner, is flooded by the swelling of the Ganges, which flows up numerous channels, and covers the greater part of that vicinity. The villages alone, at that season, emerge from the flood, so that the country is bare of trees; but in the dry season its rich crops produce a fine verdure intermixed with flowers, that give it a very pleasing aspect. The officer of police alleged, that in his whole division there were only two dwelling houses of brick; but I saw more. Twenty-five houses, he says, are built of mud, and covered with tiles, but have only one story. One-sixteenth of the whole are mud houses of two stories, and covered with thatch; twenty-nine to thirty-two parts are mud-walled huts, of which three-quarters are covered with reeds, and one-quarter with straw: one thirty-second part consists of hovels with walls made of hurdles, partly in the form of bee hives (*marki*) and partly like pig-styes (*khopra*).

Sheykhpurah contains 1000 houses, in a long row, by the foot of a rock. The street in some parts is so narrow that an elephant cannot pass. There are besides the following places, that may be called towns; Barabigha contains 1000 houses, Sekundura 400, Merzagunj 400, Budhauri 200, Choyara 200, Nubinagar 200, Bishazari 100, Katisaray 100, Kazifutehchuk 100, and Lahoyer 100. The Moslem places of worship are of very little consequence, although Sheykhpurah is said to derive its origin and name from the tomb of a saint named Sayeb, who was a Sheykh.

He was buried at the place, and R. 400 a year were formerly allowed to keep the tomb in repair. The tomb was then much frequented, but a collec-

for having refused payment of the sum destined for its support, the tomb has been allowed to go to ruin, and is no longer frequented. The descendants of the saint are the principal Pirzadahs in the division, and are possessed of considerable estates. They applied to the judge for recovering the 400 R. and obtained a decision in their favour; but family dissensions have prevented them from having the decision enforced, each endeavouring to throw on his kinsmen the small trouble that would be necessary.

The only place now at all frequented as holy is the tomb of a certain Saiud Jusuf, which had long remained unnoticed in a wood, when the saint manifested himself in the following manner. A poor weaver was seized with blindness, and being unable to procure a subsistence, determined to put himself to death rather than to suffer the agonies of poverty. With this intention he entered the wood, when the saint called him, and told him, that he would next day recover his sight. At the same time the saint enjoined the weaver to search for his tomb, and proclaim its virtues. The weaver, on recovering his sight, did not fail to obey his benefactor's orders; and he and his descendants have ever since lived at ease by the contributions of the faithful, although the tomb is a mere heap of clay, and has no endowment. From 50 to 200 people, Moslems and Hindus, assemble at the tomb every Thursday. It is situated at Choyen, four coses south from Sheykhpurah. The only place of Hindu worship at all remarkable is at Premaya, north from Sheykhpurah five coses. A certain chief of a village, of the Dhanuk tribe, named Vasu, was killed about 500 years ago by the Muhammedans, and his ghost has ever since been troublesome. It is worshipped in a temple of brick, and a Dhanuk acts as Pujari. Every Sunday some people make offerings, and on a certain day in Vaisakh about 1000 assemble to a fair. The higher ranks pray to Vishnu on the occasions, when the Gram-devatas were formerly addressed. Each low tribe has deities of its own, to which on such occasions its members pray. There are no

remains of antiquity of considerable magnitude, but numerous old strongholds of the turbulent chiefs, who until lately held the country. The most ancient probably is a mud fort, about eight miles north from Sheykhpurah, at a village named Kewara, where a Rajwar chief is said to have resided.

At Sawangs 5 coses west from Sheykhpurah an old ruin which on account of the former proprietors is called Bandawat Garhi, although I suspect it rather to have been a house and temple than a fortress. It consists of a mound of bricks and earth in the form of a parallelogram extending in its greatest length from east to west, with a large projection towards the north from its east end. These two elevations are called the fort, although there are no traces of a ditch around, nor any cavity within. At the west end of the great mound is a conical heap resembling the ruin of a solid temple, but it is called the Raja's seat. These buildings occupy the northern end of a small tank. A little east from them, beyond the channel of an old river now dry, is the ruin of a small four-sided building, and of a small temple, which has been constructed of brick supported by stone pillars. Under a tree, growing on the great mound has been collected a number of images, which are said to have been lately brought from the ruins of the small temple. Several of these represent Buddhas, and all are similar to such as are found near Gaya, among which are several of the female destroying the man and buffalo. In the middle of the tank are projecting two large figures, that probably were as usual the objects of worship, while the others were mere ornaments. The idols worshipped, as most obnoxious, were probably thrown into the tank by the pious Moslem, who conquered the country. The people whom I sent to examine them said that both represented Buddhas; but the one is called Bhairav and the other Lakshmi Naravan. The former has several small Buddhas round his head.

The other forts are still more recent. Two of them, Lachkuyara and Sekundura, were built by

the Gidhaur family; and the latter was the usual family residence, until a Moslem obtained the management of this part of their estate. The Pewangrs, who possessed the remainder of the country, had also several forts; and when the Mayis expelled or subdued the chiefs, they built no less than fourteen strongholds in this division to retain their possessions. The chief of these was Islamabad, where Sundar Khan, the head of the family, usually resided in a quiet manner, entrusting the whole management to his brother Kamgar, a man of ferocious activity, suited to the turbulence of the times, in which he lived. The rampart is of mud about 300 by 200 yards in extent, well strengthened by a ditch, and numerous round bastions. Within has been a pretty large house of brick. The apartment of the women formed a square surrounded by petty chambers for their residence and the area of the square has been subdivided into numerous baths, resembling the plots of a garden, and separated by walls of brick and plaster, which served as walks. In the gateway has been a small neat Mosque. The fort stood on a rising ground commanding a most extensive and varied prospect.

#### Section IV : Division of Duriyapur

This is a long narrow jurisdiction of too small an extent; and Duriyapur, where the officer of police resides, is by no means centrical: but owing to the shape of the division, no other place would answer much better. There is at the same place a court for deciding petty suits, but the Commissioner resides only occasionally, his house being at Bar. The Pergunah of Melki, which is under the charge of the Judge and Magistrate of Behar, and forms a part of this division, pays its revenue to the Collector of Tirahut, which is attended with considerable inconvenience.

Three Kazis have a jurisdiction; one resides here, another at Bar, and a third in Bhagalpur. They appoint Mollas to attend at marriages and funerals.

No Pirzadah resides.

Almost a half ( $7\frac{1}{4}$  annas) of the Hindus have no religious guide: and very few, even of the zemindars, have given themselves the trouble of knowing to what sect they belong. Their Guru gives them a secret form of prayer, which they mumble, and do not know to what deity it is addressed. Dividing those who receive such instruction into thirty-six parts, twelve of these receive instruction from Brahmins, who reside chiefly in Tirahut, are of the sect of Sakti, and visit this occasionally. No one of them possesses considerable influence. Twenty parts are guided by Dasnami Sannyasis, all vagrants. Two parts follow the Ramawats, one of whom resides and is not married, but many vagrants interfere with his profits. One part belongs to the Nanaks, of whom two married instructors reside, and several vagrants intrude.

Duryapur Division, besides a small island in the Ganges, consists of three parts. By far the greatest portion is inundated during the rainy season, a few high places only then emerging. These high places are occupied by villages and plantations; but on the whole this part of the

country is rather bare. When visited in October, just after the subsiding of the floods, it looked very ill, being a stiff black mud without any sign of vegetation. In January it was covered with almost uninterrupted crops of wheat, barley, peas, and mustard. The western part, immediately adjacent to the Ganges, forms the second part of the division, is rather high, and of a very fine soil inclining to clay, but somewhat free. It is finely planted, produces a perpetual succession of crops, especially Janera and cotton, and is astonishingly populous; but the villagers are very slovenly. At the south-east corner of the district is the third portion surrounding two small rocky hills, and much neglected. A great part of it is overrun with stunted woods intermixed with palm trees. All the bank of the Ganges is here called Tariyani.

The Moslems have no place of worship of any note. At Auta there is a small mosque of brick, at which a few pray on the two holidays called Id and Bukurid. At Bulguzur is the brick monument of Moula Nur Shah, which has a keeper, and small endowment, and on holidays a few assemble to pray.

The Ganges is the principal place of worship among the Hindus and at Mokayang, west one cose from Duriyapur, about 5000 persons bathe in Kartik, and as many in Magh. At Sivanath there is a small brick temple of Nilkantha, where from 4 to 5 hundreds assemble on the holiday of the God.

The high castes on the occasions, when the Gram-devatas were worshipped address themselves to Vishnu. Most of the low castes have deities peculiar to themselves who are worshipped in Sthaus, similar to those of Gram-devatas, and on the occasions when these deities are usually addressed. Among these, the most remarkable are Chuhar Mal, Badal Nayek, and Dayal Singha.

There are seven or eight petty ruined forts, which belonged to the fathers of the Zemindars, who until the English Government were, in general, thieves or robbers. The only remains of antiquity worth notice is Jaynagar, at the two small hills in the S.E. corner of the district. It formerly

belonged to Raja Indradyumna, chief of the Bandawats, whom I have mentioned in describing the division of Mallepur in my account of Bhagalpur. Concerning this prince the people here have traditions similar to those already mentioned. They, in addition, say that his wife Padmawati was of such excellent virtue, that the lotus leaf, as it floated on the water, supported her weight. One day, as she was bathing, the leaf gave way, and she sank. This her husband considered as a bad omen, on which account he resigned the government and retired to Jagannath. A zemindar Brahman, owner of a neighbouring village, very obligingly showed me the place. For about a mile north from the hills there is a space with many scattered heaps of bricks, but none larger than what may be supposed to have arisen from the ruins of a small temple, or of a dwelling house of very ordinary dimensions. These heaps are intermixed with many small tanks, which I saw extending all round the hill to about a mile distance, except where the Kiyul diminishes the space. If the town extended wherever the tanks do, as may be presumed, it must have been nearly three miles in diameter, but the hills would occupy about a mile in the centre. I am told, however, that there are no bricks except in the direction by which I approached; but this may have been the fashionable part of the city built of brick while the remainder may have been mud-huts, as usual, in Indian cities.

There are two hills, one about a mile long and 400 yards wide; the other smaller and almost entirely a naked rock, very rugged and broken. The larger also is rocky, but admits of trees, and has an ascent of tolerably easy access. By this I went to see what is called the house of Raja Indradyumna, which occupies the very highest peak. It has been a small court, perhaps 15 yards square, which has been surrounded by a thick rampart of brick, or perhaps rather by a range of small apartments which, by its fall, has left the appearance of a rampart. At the N. E. angle of this court

has been a small chamber constructed of large squared stones. The walls have been about 8 feet thick and the chamber about 10 feet square. This is called the Raja's chamber. On the south side of the court has been an area, lower down the hill by a few steps, and in its centre has been a small square building.

The small chamber has evidently been made of great strength as a place of security; but it is too confined for the den of any Raja, in whatever terror he may have lived. Nor can it be supposed that Indradyumna, who had such a palace near Gidhaur could have breathed in such a place. As there is no water on the hill, it could not be intended as a defence against an enemy, nor does it appear to have been a temple. The use of such a place has probably been to secure treasure from thieves. The town was probably the residence of an officer, who managed the revenue of a large district on the banks of the Ganges, for which it is well situated, being on the boundary of the inundated country, and having at all seasons an open communication with the capital at Gidhaur. On the other hill also is a small ruin, but the difficulty of ascent, the distance I had come in the morning, and that I had to return in the evening, prevented me from visiting it.

At the east end of the larger hill was a small temple, which the people say contained a Lingga and they complained that Mr. Cleveland had removed it to Bhagalpur, very contrary to their inclination. As such an image could be neither ornamental nor useful, this seems to have been a very wanton abuse of power, very unlike the conciliatory disposition towards the natives, for which that gentleman has been celebrated.

#### Section V.: Division of Bar

This is a petty jurisdiction, but it is tolerably compact. The office of police, however, and court for the decision of petty suits are placed at a corner. A Tahasildar on the part of the Collector resides here to receive the land tax from the numerous petty landholders in the vicinity. The Commissioner, who decides petty suits is Kazi for the greatest portion. This person, named Ahamud Ali, rich both in free land and money, is a very well behaved, well-educated man, and by far the most respectable Kazi that I have seen in this district. He appoints six Nekah-khanis to bury and marry the poor. Two other Kazis have a jurisdiction in this division.

There are eleven families of Pirzadahs, who are all endowed, but only one of them is rich. None of them travel, but they are far from being fanatics, and the principal family visits Europeans with great urbanity.

Even among the Brahmans many do not know the God to whom they address their secret prayer, and more than a half (nine sixteenths) of the Hindus do not trouble anyone to instruct them in this form. Dividing the remainder into fourteen parts, five receive the secret from Brahmans, who chiefly reside; but no one of them is of great consequence. Six parts receive the form of prayer from unmarried Dasnami Sannyasis, chiefly belonging to a convent at Bar, to which there belong a Mahanta and 300 Chelas; but there are also instructions for many people who live at a distance; and a great part is often absent on this duty, as happened to be the case with even the Mahanta, when I visited the place. The convent has a little land. These eleven parts are partly instructed in the form of prayer proper to be addressed to Siva, and partly in that proper for the female destructive power (Sakti). One part receives instruction from the Ramawats, of whom there are two convents

(Akharas), occupied by unmarried persons. Two are instructed by the sect of Nanak, of which there are three unmarried teachers.

The immediate bank of the Ganges here is called Tariyani, and consists of two parts. First, some low inundated bare land, near the river, and called Diyara. And secondly, a high and more extensive tract, called Bhitha, extremely populous, highly cultivated, and finely planted. It is not productive of rice; but various other crops succeed one another throughout the year. During the floods the interior country is mostly inundated; but many high places afford situations for villages and plantations; nor is the inundation so deep as in Duriyapur, so that great part has been surrounded by small banks, and is cultivated with rice. There are 22 dwelling houses of brick mostly in Bar; two tiled houses; and 700 clay walled houses of two stories and thatched. Almost every other abode has mud walls, and is thatched. Perhaps 200 may have walls made of reeds. Bar is a poor scattered place, but of great extent, and, including Masumgunj, is said by the Kazi to contain no less than 5,000 houses although others allege, that it contains only 4,000. Several very respectable Muhammadan families reside in it, and it has a considerable trade. Besides Bar, this division contains the following small towns: Saksohara, Bara, Sadukpur, and Punarak, having from 500 to 300 houses each; and Bukhtyarpur, Chaundi, Rawaich, Yamunichak, and Chauragunj or Dihirimhal, having from 200 to 100 houses.

The Moslems have no place of worship at all remarkable except an Imamvara built by the principal family of Pirzadahs. It is a small brick building, but ten or twelve thousand, partly of the faith in Muhammed, partly pagans, attend on the Kurbala, to celebrate the memory of the prophet's grandsons.

The Ganges is the principal place of worship among the Hindus, and at Bar on the three usual times of bathing, about nine thousands may annually assemble for that purpose. A Sivalingga, whose title is Umanath, many ages ago settled itself

without human assistance at Bar, and is frequented daily by many persons; but five hundred only assemble on the festival of the God. A small brick Mandir has been built over it, and the chief convent of Sannyasis has established itself under the protection of the deity. The higher castes worship Vishnu in place of the Gram-devatas. The low castes have Gods of their own, to whom they address the prayers which, in former times, the Gram-devatas received.

#### Section VI: Division of Behar

This is a jurisdiction of a moderate and proper size, and tolerably compact. The office of police, and the court for the trial of petty suits are established at the town from whence the division derives its name, which is centrical; and at the same place resides a Tahasildar on part of the Collector.

Eleven Kazis have a jurisdiction in this division. I saw only one of them; but, except the Kazi of Bar, none of them have the character of learning, nor are they much respected.

No less than 200 houses of Pirzadahs confer the distinction of Murid. Seven of them are rich, and remain at home, but do not consider it scandalous to visit infidels. The others travel about and some vagrants intrude.

Ten sixteenths of the Hindus receive instruction from the mouths of sages. Of these ten parts one is of the sect of Sakti, and follows chiefly Brahmins, who partly reside, and partly come from Mithila, but no one has much influence. A few belonging to this sect follow the Dasnamis. Of the  $\frac{1}{16}$  part, on the contrary, that are of the sect of Siva, a few only follow the Brahmins, and by far the greater part adheres to the Dasnamis, all of whom are single. There are four independent convents (Maths) governed by Mahantas and about 100 dependent (Marais) governed by Karobaris, mostly depending on the four Mahantas of this division, but some depending on others. Each has some land and some Sannyasis, while at each of the chief convents there may be constantly from forty to one hundred persons dedicated to God. The four chief convents are at Amber in the town of Behar, belonging to Surya Puri; at Gokulpur five coses N.E. from Behar, belonging to Jagarupnanda, who is a very violent man with large possessions; at Uttarathu, E. four coses and at Kulbhadari, S. three coses. Six parts follow the Nanaks, who have in all about 150

places of meeting, but only some of these have endowments. None of the Gurus are married. A quarter of a part belongs to the Kavirpanth, of which there is an Akhara at Behar. One part follows the Ramanandis, who have an Akhara in the town.

There are about 500 brick houses, of which 200 have two stories, and 300 have one story. There are about 2000 houses with tiled roofs and mud-walls of two stories; and 3000 of one storey. Many of both are white washed, 2500 thatched houses of two stories, and mud-wall. All the huts have clay-walls, and are mostly thatched with straw; perhaps one in 50 or 60 may be a hovel like a beehive. Behar is a very large scattered place surrounding the ditch of an ancient city, now in a great measure deserted. It is divided into 21 mahullahs or wards, but these are now separated by fields and gardens, so that it has little appearance of a town. The most compact part is a long narrow bazar, or street, extending south from the old fort towards the monument of Shufuddin. This street is paved with brick and stones, which, although very rough, must be of great use in rainy weather; but in every other respect it is the most wretched street, that I have ever beheld. Back however from this street, on both sides, are some respectable looking houses, surrounded by brick walls, but intermixed with hovels. There are some mosques, that have been tolerable buildings, but they are now quite ruinous. It is said, that, until the decline of the Mogul Government, the town surrounded the old ditch on every side for at least a mile, and was as compact as Indian cities usually are; but it was reduced to its present condition, first by the Marhattas, who sacked it in the time of Alaverdi Khan, and secondly by the great famine in the commencement of the English Government, since which it has never recovered, there being no inducement to bring people to a place, no longer the seat of any considerable establishment. It still contains about 5000 houses, among which are most of those that are of brick, or that are tiled.

At this place is a factory dependent on the opium agent at Patna.

Besides Behar there are in this division the following towns: Nur-Saray, including Yar-Saray, Dayanagar and Amarnagar, all contiguous, contains 750 houses; Maghra, with a Company's cloth factory dependent on Patna, contains 400 houses; Silao 600; Shah-Saray 500; Merza-Nagar 300; Asanagar 200; Bhadai 175; and Rajagriha 150. At the southern extremity of this division it includes part of the Rajagriha hills, and at Behar an exceeding rugged rock projects from the plain, but all the remaining country is level, and the southern part is inundated. This entirely resembles the adjacent parts of Bar just now described. The southern and more elevated parts are highly cultivated, and finely planted. East from Behar some part is indeed overwhelmed with trees; but in other parts the country is too well cultivated to admit of his waste. The immediate vicinity of Behar is remarkably beautiful. Being supplied with numerous canals, a large extent is continually irrigated with machinery, and under a constant succession of luxuriant crops, while the rugged hill, brick buildings, and ruins give a pleasing variety to the scenery.

Among the Moslems the place of worship, by far the most celebrated, is the tomb of Shurfuddin, which is called the Mahullah Durgah, and is situated at the southern extremity of the suburbs. The buildings are of no great size, and are uncommonly rude, but are kept in good repair. Shurfuddin was born at Maner, having been the son of Yahiya, the great saint of that place. From thence he went to Bagdad, where he studied under a certain Firdousi, by whom he was sent to Behar, and about the middle of the fourteenth century of the Christian era erected there a mosque, near which he was buried. Mahabutjing, Subah of Bengal and Behar, added a band of music (Nahabut), and a bell for striking the hours, with an endowment for supporting the necessary establishments. About ninety keepers (Mojawers) attend the holy place, and the whole is under the manage-

ment of Woliullah, a descendant of the saint, who declined any intercourse. He possesses 2,000 bighas free of rent in the immediate vicinity, and some more scattered through the district. The whole of the valuable Pergunah of Behar is called the Velayet of this saint, but from this honour his descendant receives no emolument. Every day, however, some votaries attend, and in the month Shouwal from 10 to 15 thousand people assemble, and remain eleven days. At the Kurbula no less than 50,000 people are supposed to attend the processions, which unite at this place. This saint performed his devotions and austerities for 2 years near Rajagriha, taking possession of one of the springs dedicated to Hindu devotion. Round the place have been erected some buildings which, although destitute of architectural merit, are neat and clean, and a keeper is allowed 50 R. a year. The pious occasionally frequent the place and during the month Ramgan, the descendant of the saint entertains from 8 to 12 hundreds of the faithful, who visit the place. The Hindus are not excluded from bathing in the spring called Sringgirishi kunda, and have been even permitted to erect at it a small subterraneous temple of Siva.

In the ward of Musadpar, in the north part of the city, is the monument of Bare-Chishtani, the most ancient in the place. It is said, that a certain saint, who first introduced the faith into this country in the beginning of the 12th century of the Christian era, is buried in the place, and his descendant gives the following account. When his ancestor arrived, the fort of Behar had been long totally destroyed, and the country belonged to Sahaldeva a Raja, who lived at Tunggi, but no traces remain of his abode, and he was therefore in all probability a petty chief. The country was then infested by Daityas or cannibals, the chief of whom the saint miraculously slew. In consequence of this, the Raja was converted and gave his daughter in marriage to the saint. The heathen temple was then destroyed, and its place has been supplied by the tomb of the saint. One door of the temple has been allowed to remain as a monument, and forms the

entry through a wall of brick, by which the tomb is surrounded. This door has been highly carved and subdivided into compartments that have evidently contained images, but these have been carefully eradicated. The endowment is decent (300 bighas). Other descendants of saints give a very different account.

On the summit of the hill are several monuments of saints, pretty large, and built of bricks cut smooth with the chisel, and united by clay mortar. On these tombs are several inscriptions in the Toghra character, which might have thrown light on the subject, but no person in the place can read them. These monuments have been much neglected, but that of Ebrahim Mulek Bayo, said to be above 400 years old, is perfectly fresh. It is a very rude structure somewhat of the accompanying form, the lower part being quadrangular, and slop-



ing much upwards. This is covered by a clumsy dome. The only aperture is the door. Twenty-five houses descended of the saint remain attached to his tomb, and have some land. They pretend that when their great ancestor arrived, Behar was inhabited by a Maga-Raja, whom the saint defeated, and then took possession of the country for Firoz Shah, King of Dilli. This Ebrahim Mulek Bayo, in every part almost of the district, is celebrated by vulgar tradition as the person who introduced the Muhammedan Government, and as a potent destroyer of Gods and Rajas; but this is rather apocryphal. Abul Kasem, the most learned person at Patna, and very intelligent in history, denies his being mentioned in books; and if he existed, he has probably been some fanatical mendicant that accompanied the army, to whose prayer however all success may very likely have been attributed.

Another tomb at the same place is said to contain part of the body of the saint entombed at

Pripaingti, of whom I have made mention in my account of Bhagalpur. The keeper pretends that along with the sacred relics is included a Sivalingga, and shows a projecting part of the plaster, which he alleges covers the point of that emblem of the deity. This pretence has probably been lately set up with a view of extracting money from the Hindus. I do not suppose that 400 years ago any such idolatrous practice would have been tolerated.

In the middle of the fort is the cenotaph of Kader Kumbez, a saint who, about 250 years ago came from Sadora, twenty days journey west from Dilli. His body was carried to his native place, but Salamullah, a descendant of the saint has charge of the monument and 300 bighas of free land that are attached. The buildings are pretty large and provided with an apparatus for striking the hours (Ghari). On a certain day four or five thousand people assemble and make offerings.

In the Amir ward is the tomb of Ahamud Churumposh, and his descendant Mir Mazerali is the keeper. From five to six hundred assemble on the anniversary of the saints burial, and make offerings.

The most remarkable places of Hindu worship are so connected with the antiquities, that I shall treat of both at the same time, previously, however, mentioning a few of smaller note, that have little remarkable about them.

Gosraingya S. E. 3 cose is a small brick temple of Mahamaya, with a stone image, which I did not see. A Srotriya Brahman is priest, and some sacrifices are offered every Tuesday, while daily inferior offerings are made by those in distress.

At Mukundapur, W.  $1\frac{1}{2}$  cose from Behar, is a place sacred to Kali, but no image. It is said to have been dedicated by Mukunda, a prince to whom Vikrama, afterwards king of India, was at one time a servant. It is frequented by many people in distress.

At Maghra, west from Behar one cose, is a temple of Sitala, who presides over the smallpox. When that disease prevails, the offerings are very numerous. The rich present the Pujari, who is a

Jausi Brahman, with living female goats. The poor give rice, flour, milk, sugar or the like. The people repose such confidence in this worship that the practice of inoculation is considered by many as superfluous, and it has made less progress than in other parts of the district.

Most respectable persons pray to Vishnu instead of the Gram-devatas, but some of these deities are still worshipped, and the Siva called Kaleswar, and that called Baleswar at Tunggi, although both placed there by the God Krishna, are considered as such. Even the Mulek Bayo, the moslem saint, is in some places worshipped as a Gram-devata. Each low tribe has its peculiar Gods.

At Rohiya, N. 2 coses from Behar, is a tank called Jivat, where many women, who have lost their children go to bathe.

I had been informed by the convert to the doctrine of the Buddhas that, according to the messengers from Ava, Gautama died at a place called Pawa-Puri north some miles from Giriyak, where his funeral was performed by Raja Mal, sovereign of the country; and we are informed by Mr. Colebrooke (As: Res: vol: IX, p. 312), that Mahavira, the last Jina, died at Pawa-Puri at the court of Raja Hastipala. I expected from the name to have found at this place the ruins of an old city; but was disappointed; and I found that Pawa and Puri were two villages distant from each other about a mile. Puri, which is close adjacent to the Jain temples of Pokharpur, described in my account of Nawada contains another place of worship belonging to that sect, but near it there is no trace of any building of considerable antiquity, nor anything that can be referred to the time of Gautama or Mahavira who were contemporary. I have already mentioned that the Jain temple at Nakhaur near Nawada is considered by that sect as a place sacred to Gautama, but there also, there is no trace of ancient buildings. On going to the village of Pawa I, however, found that it was built on a heap of broken bricks and earth of considerable elevation, extend-

ing from east to west about 600 feet, and from N. to S. about 150. At each end is an old tank, and on the western extremity has been erected a small temple dedicated to the sun (Surya). This is a quadrangular building, with a flat roof, divided into two apartments, and from its appearance may be about 100 years old. The people of the village have not the smallest tradition concerning the heap of bricks; but that is not surprising, as they do not know who built their temple, although it is a good deal frequented. They were indeed astonished at my supposing that they should know a circumstance which they observed had happened three or four generations ago. In the temple are two images, the one called Surya or the sun, and the other called Lakshmi, the spouse of Narayan. Both represent males standing with single heads and two arms. Over the head of that called Surya is an inscription in an old form of the Devanagri, the end of which is defaced, and illegible, but it commences with the formula usual on the statues of the Buddhas. That called Lakshmi supports on its head the figure of a Buddha, sitting with both hands crossed on his lap. The one image probably represents a Buddha, and the other a votary, and may have been meant for Gautama and Raja Mal. On the outside of the temple are several broken images, mostly females in a standing posture, but two represent Buddhas in a sitting posture. I think it probable therefore, that this is the real Pawa-Puri, where Gautama died. I also think that the heap, on which the village Pawa stands, has been a temple dedicated to Gautama. With respect to the Raja Mal and Hastipala, who must have been nearly contemporary, they were probably mere Zemindars, as at the same time Raja Srenik dwelt at Baragang not above six miles distant, and the residence of the King at that period was probably at Buddha-Gaya.

The Jain temple at Puri consists of 2 courts surrounded by brick walls, the doors in which, as common in the Jain temples here, are so small, that it is necessary to creep through them. This, I presume, has been contrived on purpose to compel in-

fides to approach with the prostration considered as due. In the centre of one court is a temple in excellent repair, and of no great antiquity. The ascent to it is by a wretched stair, on each side of which are two small places like a bee hive, each containing a lump of earth covered with red lead, and called Bhairav. The temple consists of a centre and four small Mandirs or spires at the corners. In the centre are three representations of the feet of Mahavira, who died at this place, and one representation of the feet of each of his eleven disciples. In the corner buildings are also the representations of the feet of various persons. There are many inscriptions, of which copies are given (Drawings No. 128). These were taken by a person, who could read them with facility, but the exact form of the letters has not been imitated. The oldest inscription, much defaced, my copyist reads Samvat 1605 (A.D. 1548); but the priest says that the characters which my man reads 160, are the letters expressing Pans, that is five, with the cypher 5 after them, and this he interprets to mean 505 (A.D. 448). A similar pretence to antiquity was made at Bhagalpur; but I believe in both cases without foundation. The others are avowedly all later than even the 1605. The persons by whom they have been made assume no titles of high or regal authority, and seem to have been pilgrims, who by contributing erected, enlarged or adorned the building. At each side of this court is a building. One serves as a gate, two serve to accommodate pilgrims of rank; and one is occupied by a priest (Yati) of Behar, in the occasional visits which he makes. This court is tolerably clean and is planted with flowers. The other court contains a building intended entirely for the accommodation of pilgrims of rank.

By far the most celebrated place of Hindu worship in this division is Rajagriha or the King's house; and for many ages it has no doubt been one of the principal seats of superstition in the country, and in all probability has been long the seat of empire. The small town still named Rajagriha clearly in my opinion marks out the original seat

of empire, as is implied by its name, and is situated on the north side of the ridge of mountains, to which it has communicated its name, towards its east end, about seven or eight miles north-west from Giriyak, which I have described as a palace of Jarasandha, who is by all acknowledged to have been king of India, and several monuments attributed to him are shown near Rajagriha; but, although the town stands on the massy rampart of an old fortress, the natives to my great surprise have no tradition of this having belonged to Jarasandha, on the contrary they in general attribute the fortifications to Sher Shah. An inspection of the place soon satisfied me with respect to this tradition. I at first sight discovered, that there had been two fortifications. One much the larger is of an irregular pentagonal form, and is apparently very ancient, as the traces, which remain, are a mere rampart of earth, wanting outworks, but strengthened by a ditch. The ditch seems to have been about 100 feet wide, and the whole earth taken from it has been thrown up to form the rampart, which includes a space of about 1,200 yards in diameter. The present town stands upon the north-west corner of this fortress, and in that part has produced many irregularities, and the whole work seems to have escaped the notice of the present inhabitants, whose attention is solely occupied by a more modern work, which they attribute to Sher Shah, king of India in the 16th century of the Christian era. This occupies the south-west corner of the ancient fortress for a space of about 600 yards. The west and south faces are the same with those of the original rampart, but have been much strengthened. Their surface is everywhere covered with bricks, which have perhaps proceeded from a parapet of that material; but except these fragments no traces of such a work remain. These however are quite superficial, and the mass of the rampart above 60 feet wide and 30 high, consists entirely of earth. Where gaps have been made in the original rampart, the spaces have been filled up with walls of rude stones brought from the adjacent hills, which have been about 16

feet wide, but have almost entirely fallen, so that nothing but the foundations remain. All along the old earthen rampart there has been a platform of these stones some feet high, which probably served for the foundation of the brick parapet, and this has been strengthened at short distances by semi-circular projections, built entirely of stone. The eastern and northern faces have had no ditch, and the former has consisted entirely of stone, and has been about 18 feet thick, with circular projections at short distances. The eastern half of the northern face has been built in the same manner; but its western end has been entirely constructed of brick. The whole works of this smaller fortress, especially those constructed of immense rude masses of stone, to remove which there is no temptation, are much more decayed, than one would have expected from so short a period, as has elapsed since the time of Sher Shah; nor is there to be discovered the smallest trace of the massy buildings, which surround the gates of Hindustani cities. I am therefore inclined altogether to reject the tradition, which states this work to have been erected by Sher Shah; although, during the long period of a tumultuous life, he may perhaps at one time have strengthened his camp by the ancient ramparts. The lesser fort, appears to me to be of a much more recent date than the larger, and cannot be considered as its citadel. For besides the want of a ditch towards the town, and the gaps in the old rampart filled up by the kind of materials that are used in the new, it may be observed, that at the north-west and south-east corners a deep and wide ditch has been dug through the old rampart to cut off communication, and to prevent an enemy from passing along the old rampart to the new works; nothing has been done to prevent an enemy from passing through these gaps into the area of the larger fort, which therefore it was no longer necessary to defend when the smaller was constructed.

The areas of both forts contain many irregular heaps, having much the appearance of the debris of buildings, but rising to no great height, either from the lapse of many ages, from the removal of

materials, or from their original elevation having been small. In some parts it would appear that there have been tanks, which are surrounded by these eminences, and these are the only ruins that retain any trace of symmetry. The heaps consist chiefly of earth, but contain many small stones and a few broken bricks. By far the largest is in the outer fort; and if it has been one building, as on the whole I think probable, it has been very large. Two conical mounds on its west side can scarcely have been natural eminences.

A short distance from this old fortification is a high mound of earth and bricks of a circular form, and containing a small cavity in the centre, occasioned probably by the falling in of the roof. This heap is called Gyangnananda, and is said to have been the abode of a Sannyasi of that name, whose house has formed the ruin; but from the shape and dimensions of the mound this is not a tenable opinion, although it is very likely that such a person may have built a house on the mound, to which he may have communicated his name. The mound, seems to me evidently to have a temple. Rajagriha stands high, but commencing about a mile east from it, and extending for about four miles in that direction, the country is very low. Through this has been constructed a very grand mound, almost universally attributed to the Asur Jarasandha, on which account it is called Asuren. It runs in a perfectly straight line directed towards the centre of the old city, and is about 150 feet wide, rising from the sides to the middle with a very gentle slope, and may be about 12 feet perpendicular height above the level of the plain. The people imagine that it was a reservoir intended to collect the rain water and convey it to Rajagriha, from whence it was to be raised by machinery to water the flower garden on the summit of Giriyak hill, an opinion that requires no confutation. That it served as a reservoir for collecting water for the cultivation of the plain below, I have no doubt, as it does so to this day. During the whole rainy season the space between the hills and this mound forms a lake, but as the dry season

advances, and as the water is let out to irrigate the fields below, the bottom of the lake is cultivated. The chief object of the work, however, I have no doubt, was as an approach to the royal city, and as such it is suitable to the magnificence of any monarch. Originally it was perhaps higher, and not so wide. The water collected in the lake has in several places broken down the mound, so that as a road it has become perfectly useless, for the small banks that have been constructed to fill up the gaps, although quite sufficient to retain the water, admit of no more bulky conveyance than a loaded ox.

Between Rajagriha and the hills is a stony space, perhaps half a mile in width. The surface is very uneven, and many eminences may be traced resembling the foundations of buildings. In one or two of these eminences indeed, the foundations may be traced, consisting of large rough masses of stone, such as those of which the inner fort has been built; but here, as well as within the forts, there remain very few bricks. I suspect therefore, that the smaller fort has been constructed of the ruins of the ancient town. In the mountains south from the fort is a gap formed by the Saraswati rivulet, which washes the western face of Rajagriha, and from the northern gate to this gap may be traced the foundation of a double wall securing a road leading to the gap.

The gap opens a level passage into a valley formed by the two ridges of the Rajagriha hills, and which may be three coses long and one wide. This is supposed to be the field of battle (Ranabhumi), where Jarasandha fell by the hands of Bhima. It is bounded by 5 hills. 1st. Bipulachal on the east side of the gap; 2d. Giribraja south from thence, extending to Giriyak, and closing the east end of the valley. 3d. Ratnachal south from thence; 4th Ratnakut west from Ratnachal, and with it shutting up the valley on the south, but leaving between them a gap, through which is a level road, and 5th. Baibhar, opposite to Bipulachal, and with it bounding the valley on the north.

The Saraswati rises by two branches in this

valley; and, as it passes the gap between Bipul and Baibhar, receives the water of numerous springs, both hot and cold and, with the orthodox Hindus, these are the objects of worship. Every 31st moon, which in their calendar is intercalary, they assemble there in great multitudes, usually, it is alleged, to about 50,000 persons. These springs and all other places reckoned holy by the orthodox, and situated near the Rajagriha hills, are the property of a class of Brahmans called Rajagriha, and the legend of their introduction is mentioned in the *Vayu Puran*. This mentions that a Raja Basu brought 100,500 Brahmans from Dravira, Maharashtra, Karnata, Kangkana and Tailangga, and settled them at Rajagriha. The descendants of these Brahmans allege that this city derives its name from its having been the residence of this Basu Raja who, they say, was the son of Chaturbhuj; and they totally deny that it derives its name from the residence of Jarasandha, an infidel (Asur) of yesterday in comparison with Basu who, they say, lived in the 1st age of the world. This, however, is not mentioned in the *Vayu Puran* which only states that the springs were created in that remote period. These Brahmans will not therefore admit that any of the works here belong to Jarasandha, although, as I have said, the great road, and some other works are usually attributed to this prince. I am, however, convinced that the division of the sacred tribe into 10 nations, previous to the migration of the Rajagriha Brahmans from the south, points out a time long posterior to the era of Jarasandha; and I think it highly probable that Rajagriha was his chief fortress, while Giriyak was his country abode.

It must, however, be allowed that the Brahmans may be perfectly right in attributing the foundation of Rajagriha to a Basu Raja, for in the Sri Bhagwat it is mentioned that Uparichara, otherwise called Basu, was the grandfather of Jarasandha and Brihadratha, the son of Basu, is usually alleged to have been the founder of the dynasty, of which his son Jarasandha was the most powerful prince. Thus, Basu may therefore have been

the first person of the family who settled at Rajagriha, and his son may have afterwards assumed regal authority, being of the highest birth; for Atri created by Brahman, according to the same authority, was the thirty-third ancestor of Basu or Uparichara. It may be supposed that this Basu, the ancestor of Jarasandha, may have been the person who established the Brahmans at Rajagriha; but if the first Brahmans of the sacred order came from Sakadwip in the time of Samba, the son of Krishna, as I have mentioned in the account of Bhagalpur, that is impossible; besides, the division of the Brahmans of the south into five nations, previous to their having come from thence to Rajagriha, seems to me to point out an era comparatively modern. Further, if the Brahmans are right in calling their Basu's father Chaturbhija, he must have been different from Basu the ancestor of Jarasandha who was the son of Kriti.

The Jain also claim Rajagriha as their own, and some pilgrims from Bundelkhand informed me that it was the abode of Mahasrenik and Srenik of the Jain religion, who possessed a country 48 coases round, which seems in the accounts given by the Jain to be a mode of expressing a petty prince or powerful zemindar. During the government of Srenik the Jain Avatar Mahavira appeared on earth, which was 2563 years ago (B.C. 751), and long after the time of Jarasandha, whose court, they say, was at Ayodhya. The Jain priest of Behar, a mere intelligent person, places Raja Srenik and Mahavira 2400 years ago (B.C. 588), which seems to be tolerably accurate, as from many circumstances Gautama may be traced nearly to that period, and by the Jain he is considered as having been the chief favourite of Mahavira. Raja Srenik, according to this priest, was a petty prince, and lived at Kundilpuri, now called Baragang, which will be afterwards described, on which account the presence of the Jain pilgrims, attributing the origin of Rajagriha to that chief, seems to me ill founded: and I think it probable that the more modern fort has been the residence of Chaturbhija and of a Basu Raja, who brought the Brahmans from the

South. These Brahmans indeed pretend that the residence of Srenik Raja, the Jain, was at a place called Hangsapur-nagar, in the valley from whence the Saraswati rises, and they show the zigzag road ascending the western end of Giribraja, which I have already described, as part of the fortifications of the city; but the slightest inspection will satisfy any intelligent person that the zigzag has been a road; nor in the valley is there the smallest trace of anything resembling a city; nor indeed is the situation at all fitted for the purpose. It is surrounded on every side by arid rocks which would render the heat intolerable, and it is well known that all such situations in India are to the last degree insalubrious. Srenik by the Brahmans is said to have had 22 wives, to each of which he daily gave new ornaments, and threw the old into a well, which is still shown, and they suppose that a fortunate Moslem afterwards discovered the prize. This well is covered by a small temple of the Jain, quite modern, but the pilgrims of that sect, many of whom I met at Rajagriha, know nothing of Hangsapur. Adjacent to the well, the remains of a house, about 80 feet by 60 in dimensions are standing. The walls being four or five feet high, built of rough masses of stone cemented with clay, are in all probability of no great antiquity, and the place resembles the haunt of some predatory chief, who may have secured himself and booty in the valley, which is excellently fitted for the purpose. The hills are uncommonly rugged and steep, and there are three very narrow and distant passages, through which a retreat might be easily effected, the extent not admitting of the place being surrounded, except by a numerous army. Although therefore the house shown as that of Srenik cannot be referred to a period so remote, and although I look on the city of Hangsapur as a mere fable, it is very probable that this valley may have been the stronghold of the Jain chief, as there are not the smallest traces of any ancient fortification near Baragang, where he no doubt usually dwelt. According to the Jain priest, the sanctity of Rajagriha, is deriv-

ed from its having been the place where Malantah, Sabdanath, Kantanath and Arinath, four of the lawgivers of the Jain, performed penitence (Tapasya), many ages before the time of Srenik.

The Rajagriha Brahmins, now amounting to 100 families, in many respects resemble the Dhamins of Gaya, being clamorous, ignorant, dirty beggars. Their poverty prevents them from employing persons to read the ceremonies, and being totally ignorant of Sanskrit, they repeat the forms of prayer by rote. Every 31st lunation they obtain a considerable supply; but during the long interval they make very little profit, so that almost a half of them have been reduced to the necessity of attending the Jains, who come to the place every year in great numbers, and of procuring a subsistence by taking the offerings which the Jains make at their temples.

These Brahmins are called Bhojaks; but although they live by the worship of the Jains, they do not adopt any part of their doctrine, and gain their favour by preserving the temples, by guiding the pilgrims, and by assisting them to purchase what they want. The worship of the orthodox pilgrims is directed entirely to the sacred springs and pools created by Brahma, or rather which sprang forth during the time he worshipped at the place, but the Jain have built temples on each of the five hills by which the valley is surrounded, and to these with great labour, they all ascend. Further, as they assured me, they also worship at the springs and pools, which they call by the same names that the Brahmins do. This indeed the Brahmins deny, and pretend that the Jains merely bathe in the pools for the sake of cleanliness. The reason of this difference of statement is that the Jains, when they worship in the pools, repeat their own ceremonies and do not employ the Brahmins, as the orthodox do, and their worship therefore is considered by the Brahmins as good for nothing. I visited only the Jain temples on Bipulachal, which are five in number, all quite modern; nor is there near them any remains of antiquity, and I was told that those of Giribraja, Ratnakut and

Ratnachal were exactly similar. One of these on Bipulachal seems dedicated to a priest (Yati) of the sect, and is perhaps his monument (No. 135). Another represents the feet of Chandrawati (No. 135). I was unable to visit that on Baibhar, but sent there the Pandit of the mission, and the painters. They found from the inscription (No. 130) that the temple frequented by the Jains was built in the year of Samvat 1826 (A.D. 1769) by Manikchand of Hugli, who built all the others on the adjacent hills, and the object of worship represents the feet of Adinath. Near it another temple is now building. Besides these there are about 18 temples in various stages of ruin, and overgrown with long grass like those at Giriyak. Some are empty, some contain images of various forms, but without inscriptions. Besides these there are many heaps of bricks, formerly small temples, but quite destroyed, and many pillars of granite such as at Giriyak, but larger, and many parts of doors, some standing, some scattered about. Many images, such as those found about the springs, were scattered on the hill; but only one, that they observed, contained an inscription, and represented a Buddha sitting with one hand over the knee and the other on the lap. The inscription (No. 131) states that Mahodar and Sridhar, the sons of Srawakdevkar, had made the image of Sarbaggnanath Muni. Sarabaggnanath and Muni are two titles applied to the Buddhas, implying omniscient and holy. This image may therefore represent any one of the numerous deities called Buddhas, and especially one of the four lawgivers that have appeared on this earth. The only place of worship belonging to the Jains at Rajagriha that can claim antiquity is a cave on the S.E. corner of this hill, facing the plain, called Ranabhumi. This cave is called Sonbhandar. The door is small but there is also a window, which gives some circulation of air and light. The rock is of a bad crumbling nature, full of fissures, so that some parts have fallen, and in the rainy season water drops from the roof. In the centre of the cave has been left a quadrangular mass of stone, on the

four sides of which have been engraved four male figures standing, each accompanied by two attendants and two angles. In all, the human like figures are exactly the same, but under each are two emblematic animals that differ. One has two lions: the second, two horses; the third, two elephants; and the fourth two bulls. These figures are not naked like the Gomat Ray of the Jains, and although the place is visited by that sect, I suspect that the figures represent the four lawgivers of the Buddhas. On the wall of the cave is a short inscription in a strange character (No. 134).

A little way N.W. from thence, in the fork between the two arms of the Saraswati, is a small conical mound of earth and stones. On its summit is a small modern temple, but there are traces of one larger and more ancient; the size of the mound however would never have admitted of any considerable building. The image, which is the object of worship, is broken, but enough remains to show that it represents the same hideous personage delineated in No. 58. The most remarkable differences are that over its head are three emblems with three points, and that the hand, which in the figure at Gaya holds a cup, is here clenched as if in the act of boxing (See drawing No. 135). This, although in my opinion it represents a male, is by the people called Jaradevi, and it is pretended by the Pujari Brahman that it was the worship of this actual image to which Jara-sandha owed all his power. This is probably an idle conceit, as the name Jara has been considered by the ignorant inventor as the name of this prince, whereas Sandha is his name, but in modern times he is usually called Jara (ancient) Sandha, from the remoteness of the time in which he lived. Major Wilford has heard of an image of Jarasandha at Rajagriha, but I could not find any such, and suspect that this identical image is what a few years ago was called such.

At the west end of Bipulachal, between it and the Saraswati river is a cluster of small sacred pools and small temples, surrounding Suryakunda. This is a small square reservoir lined with brick,

in the bottom of which the water of a warm spring is collected to form a pool. Into the wall of the reservoir is built an image called Surya, which has however only two arms. Into the same wall is also built the figure (No. 136) of a person sitting much in the same posture with the Gorakshanath of Gaya (No. 25) and with that called Kuber (No. 37). Round this, to which the people of Rajagrigha have given no name, is engraved the form of dedication usual among the Buddhists. Before the image of Surya has been placed a Buddha. S.W. from Suryakunda is a small temple of Siva, in which is an image of a Buddha (No. 137), that seems to me monumental. On the outside of the same temple are placed two stones that have served as the pedestals for some images which have been removed. Each contains representations of Buddhas, and I saw several such at the west end of the great road called Asuren, and attributed to Jarasandha.

West from thence is a small ruined shrine, with a stone containing the representation of two feet, carved in relief like those worshipped by the Jainas. The Brahmins call it the feet of Datta treya, one of the 24 minor Avatars of Vishnu. The inscription (No. 140) is imperfect, but the date is Samvat 1215 (A.D. 1150), and the character Bhaleminde is prefixed to the date, which shows that the feet belong to the sect of Jaina, this character being used by them as the word Ganes is in the inscriptions of the orthodox.

South from Suryakunda are two other small temples of Siva, having between them a third of the Tulasi. At one of the temples called Hatakeswar are several old images. Among others a pedestal like those just now described; one like those called Haragauri near Gaya; one like those called Vasudeva; a lion rampant, the sign of Gautama, and two groups called Sahasra-Lingga, which implies 1,000 emblems of Mahadeva, and the group is numerous, although not exactly of the number implied by the name.

North from Suryakunda is Somkunda, or the pool of the moon. Near it is lying an ornament

like those so usual at Buddhagaya, and having four Buddhas on its four sides. North from thence is Ganes-kunda, a pool similar to the others; near it I observed nothing remarkable.

Where the Saraswati passes the narrowest part of the gap between Bipulachal and Baibhar, the stream is peculiarly holy, and both Jainas and the orthodox bathe, where a brick stair has been constructed on each side of the torrent. A little way higher up, on the west bank of the torrent, is a cool spring called Vanar Vanari, deriving its sacred nature from some adventures of a pious monkey, and his wife who were thence translated to heaven.

On the lower part of the east end of Baibhar is the finest collection of springs near Rajagriha, forming a cluster of sacred places round Brahmakunda, which has perhaps derived most of its celebrity from being very dirty and disgusting. It is a very deep, narrow reservoir, built partly of stone, partly of brick. The water, which is hot, is collected in a pool at the bottom. An image of Ganes has been built into the lining of one of the sides.

Below this pool, on its east side, is a terrace for the accommodation of religious mendicants who, during the fair, sit there and receive contributions; and at the south end of this terrace is a small temple of Varaha with two Naginis, somewhat different from a similar image at Baragang (No. 141), which will be afterwards mentioned. The buildings of Brahmakunda, the terrace and temple seem to have been erected at the same time, and have every appearance of being quite modern. Below the terrace is a square reservoir lined with brick, into which five sacred hot springs issued from an equal number of sacred spouts, and the water, as it falls, is allowed to run off, so that it is perfectly clear, limpid and tasteless; and were the pavement at the bottom of the reservoir good, this would be a neat place. The native invention has been puzzled in the nomenclature of these springs, two of them being called Pangchanad; but one of these is most usually known by the name Lingga, because the Jaina

women strip naked when they receive its sacred stream. The other three are named Kasi, Pangchanan and Gomukhi. The two last, for some years, have ceased to flow. In the reservoir is lying an image (No. 142) called Surya, but it does not exactly resemble that at Suryakunda, and differs still more from those that in other parts of the district are commonly so called.

West from the temple of Varaha and on the south side of Brahmakunda is a small temple of Siva. Above this, and extending the length both of the temple and of Brahmakunda on their west side, is a long narrow reservoir called Saptarishi Tirtha. It is lined with brick and contains seven spouts of stone, from five of which fine pure hot streams continually issue, and are named Gautama, Bharadwaja, Biswamitra, Jamadagni and Durbasa. Two others, named Vasista and Parasara, have stopped. The water is not collected in the reservoir, but part is allowed to collect in puddles filled with frogs and other vermin, and the remainder of the area is choked with rank weeds and rubbish. In the wall lining this reservoir is built an image of Buddha (No. 143), sitting with both his hands crossed on his lap. The inscription consists of the dedicatory invocation usual on the images of this sect, although the image is in the position which some Jaina pilgrims pretended was peculiar to their 24 Avatars. In the cistern is lying a male figure, somewhat resembling that usually called Vasudeva, but differing in some points. Notwithstanding its sex, the Brahmins call it the Goddess (Devi).

Immediately above this reservoir are two small temples of Siva, and south from them a reservoir lined with brick, and containing a stone spout which emits the finest warm stream in the place, and is named after Vyas. In the reservoir are lying two carved stones, one representing Ganes; the other resembles the ornamental stones containing four Buddhas that near Gaya are so common.

Immediately south from thence is another spring, nearly as fine and named Markandeya. In the reservoir are lying several images, namely one

of these called Haragauri; two such as are commonly called Vasudeva, with large ears as usual; two images in an erect posture with two arms, and probably intended to represent a prince and princess (No. 144, 145), but both are indiscriminately called Devi. In one side of this reservoir is a small subterraneous temple, called Kamaksha; but it contains no image.

A considerable way up the hill, above these sacred places, is what is called the Baithak or seat of Jarasandha, which is a quadrangular platform built against the steep side of the rock, and constructed of large masses of rude Jasper cut from the spot. Its upper surface is  $79\frac{1}{2}$  by  $72\frac{3}{4}$  feet and its perpendicular height at the highest corner is  $27\frac{3}{4}$  feet. A few stones have fallen from one corner, but, if undisturbed, it may remain with little or no alteration for many ages. A moslem saint has been buried on the platform, and his tomb, which was of brick, has gone to ruin, but it has been a petty work, nor is it reasonable to suppose that so large a platform would have been erected for its reception. There is nothing to indicate its real era, but it is probably very ancient, as the stones of which it is composed, which when built, were probably fresh, as being blocks quarried square, have now suffered from the action of the air and are changed for about an inch in depth. No road leads up to this seat, but on the ascent of the hill, both above and around the sacred pools, are many other seats (Baithaks), comparatively petty, and made of brick. On these, during the fair, men, who from their sanctity have a claim on the public, seat themselves, and receive voluntary contributions from sinners. It is very possible that Jarasandha from policy or awe may have bathed in these pools, and may have seated on such a place to receive presents from his courtiers, as on similar occasions is very usual among Hindu princes; and if he did so, the contributions would be more than voluntary, and would amply compensate the labour of climbing so far over a rugged hill, a part of the ceremony that, in order to enhance merit, was probably necessary.

In the Saraswati, opposite to the S.W. corner

of the fort of Rajagriha, is a pool considered holy, and frequented by both orthodox and heterodox. It is called Baitarani. A stair of brick has lately been constructed for the convenience of those who bathe, and on this I found fragments of the image usually called Vasudeva, an entire Ganes, and a stone which seems to have been a pedestal, and which contains a group of Buddhas sitting in five rows (No. 146). The hands are in various positions, among which are many with both hands crossed on the lap.

The whole images of the place, that have not become objects of worship, have avowedly been brought from the ruined temples on Baibhar, and probably even those that are now worshipped by the orthodox came from the same quarter. The Jainas claim the whole as having at one time belonged to their sect; for besides their own lawgivers, they worship all the Gods and Goddesses of Hindu legend. The convert to the doctrine of the Buddhas however assured me that the place was visited by the messengers from Ava, who considered it as having been sanctified by Jarasandha, and I have in my own mind no doubt that these old temples belonged to the Buddhist sect. It is indeed difficult to distinguish the images of the lawgivers of the Jainas from Buddhas, nor have I learned any mark by which it can be done. The Jains indeed pretended that all images which have both hands crossed on the lap represent their lawgivers, while those which have one hand over the knee represent Buddhas, but this opinion, I am persuaded, is not tenable, as figures of both kinds are often found on the same stone, especially in No. 146. But further, several of the images here contain the form of dedication usual among the Buddhists, and in particular one (No. 143) seated in the very manner which the Jains allege is appropriate to their lawgivers. The resemblance of the whole images here to those at Buddhagaya is also a strong presumption that they were made by worshippers of the Buddha, and confirms the opinion of the messengers of Ava, stating Jarasandha to have belonged

to that sect, and in fact the orthodoxy of the Asur is disclaimed by both the Jainas and the followers of the Vedas.

I now proceed to mention the antiquities of the city of Behar, which has communicated its name not only to the district which I am now describing, but to the whole of a Mogul Province. Although from respect to long and extensive use I write the name Behar, yet I am assured that this is a Muhammedan corruption, which is neither Persian nor Hindi, and that the word should be written Vihar, signifying pleasant, a name to which, from its natural beauty, fertility and salubrity, the place is well entitled. By a learned Jaina priest, who resides in the city, I am informed that Vihar has always been the vulgar name of the place; but that a certain Padmodaya Raja, who lived about 28 centuries ago (from 900 to 1,000 years before Christ), and was a Jaina took up his abode in this place, and gave it the Sanskrit name of Bisalapuri. Padmodaya was a petty prince, which, as is usual among the Jainas, is denoted by saying that he governed a country 48kos round, and he was succeeded in regular lineal descent by Suyadhan, Duryodhan and Ugriwa, after which there were no Jaina princes at the place, nor does anything remain that is attributed to these personages. The large fortress now remaining is universally called that of Maga Raja, or of the Maghaiya Raja, and the former is by far the most common opinion. It is also most commonly said, that Maga Raja was expelled by the Muhammedans. This opinion, however, I have no doubt is ill founded, and is contradicted by several of a contrary nature. I have already repeatedly mentioned that the country as far west as the Phalgu, at least, and perhaps as far as the Son, belonged to the Bandawats, the chief of which tribe, at the time of the Muhammedan invasion, resided near Gidhaur. Further, the descendant of the first Muhammedan saint who arrived here, and that previous to the conquest, declares that when his ancestor arrived, the fort had been long deserted, was overrun with trees, and continued in that state

until no remote period, which is confirmed by the report of the colony of Rajputs, by whom it is now occupied. Finally, we nowhere, either in Muhammadan history or Hindu legend, read of a Maga Raja. There was indeed a very celebrated person of that name, but he was a Brahman, and not a Raja. The other opinion, therefore, I consider as most probable, namely, that this fort was built by the Maghaiya Rajas, that is the kings of Magadha, and the era that was assigned for this, 15 or 16 centuries ago, is abundantly rational, and coincides tolerably with the period assigned by Major Wilford for the reign of the Andhra kings, who governed the Gangetic provinces, and were the most powerful kings of India. It seems, therefore, to have been about their period that this country, formerly called Kikat and Madhyades, took the name of Magadha, from the colony of Magas who had long before settled in it, but had then multiplied and expelled the Kols, in which they probably were assisted by the warlike tribe of Andhras from the west of India, to whose princes they willingly submitted.

The fort of the Magas at Behar is of a very irregular shape, and has been defended by a strong rampart of stone, cut in rude large masses from the adjacent rock. The foundations remain almost everywhere entire, and it is evident, that all the salient angles have been strengthened by round bastions. The ditch has been enormous. It is now entirely cultivated, and small canals wind through it; but, where most entire, on the east face of the fort, it would seem to have been about 600 feet wide; and on the west side, where narrowest, its width does not appear to have been less than 400 feet. The extent of the heaps of brick within the fort shows, that it has contained many large buildings of that material, but no traces of their particular form remain. It is however probable, that they all belonged to the palace of the Raja, and that the town always surrounded the ditch; for the fort is said to have been measured by Mr. Law, and including the ditch was found to contain 500 bighas of the country standard, or 312 acres, which

agrees very well with its appearance. The gates would seem to have been entirely ruined before the Muhammedan conquest, but the family of a saint has taken possession of the strong outworks, which defended that on the south, and has repaired the breaches with various fragments of pillars and doors, among which one contains an image of a Buddha with several other figures. Except the family of this saint, and the Fakirs of Kaderkumbez, the only inhabitants of the fort, to the present day, is a colony of Rajputs. They say, that their ancestors accompanied as soldiers the first Mogul collector (*aumil*), who was sent to manage the revenues of the adjacent country. The previous Muhammedan officers, had resided entirely in the town; but the Mogul deserted that, and erected a small mud fort in the south-east corner of the ruins, and in this the Rajputs, descended from his guard, continue to live. The mud fort is a complete ruin, and the house which the collector occupied, and which also served as an office (*kuchahari*) has now gone to ruin, although old people remember its having been still occupied. It has not been large, and is constructed entirely of clay, but has been neatly smoothed and white-washed. It would not however be considered as fit for the residence of the lowest European officer of government, the want of security for property or appointments preventing the Mogul officers from expending money on buildings. On their arrival, the ancestors of the Rajputs are said to have found the town large, but the only habitation in the fort was the Kaderkumbez. About 15 years ago, when such deeds were no longer considered impious the Rajputs planted two trees in the old fort, and placed under each a small temple of Siva; and having found several old images scattered about the ruins, they placed them partly round these temples, and partly under a tree planted by a well, just without the rampart. Among these is a stone ornament, such as those found near Gaya, and containing four Buddhas, with an inscription so much defaced, that nothing can be concluded from what remains. There is also a female sitting with two

elephants above her head, such as that found at Koch. The priest of the Jainas considers all these images as belonging to the Buddhas. In the fort there is nothing else remarkable. Without it the only things, that can be considered as the work of the Maghaiya kings, are the branches of the Pangchane river, by which it is surrounded, and which probably are artificial canals; and a large conical mound or heap of earth and bricks called Puzayah, which signifies a brick kiln, and this heap is supposed to have been Maga Raja's brick kiln. Its size however, is quite incompatible with such an opinion, and it has probably been an Hindu temple, although it may very likely have furnished the Muhammedan town with many bricks, which may account for the name. This ruin is on the west from the fort, and near it is a large tank with a stone pillar in the centre; and on one side of the tank has been a large building of stone, on the summit of which a Durgah called Gungam Dewan has been erected.

The chief Moslems at Behar, although very polite persons, and although one of them is called a Moulavi, assured me, that they did not possess any one historical book; and everything they said concerning the history of the place, was evidently derived from the legendary traditions concerning its numerous saints. They seemed to think, that Behar had never been the station of any officers of higher rank than an *aumil* or collector, and that the governor of the province or subah had always resided at Patna. That this was the case during the whole of the Mogul government, I have no doubt; but, unless this had been at one time the residence of the chief officer of the province, there can be no reason assigned, why its name should have been communicated to the whole. I have therefore little doubt, that Behar continued to be the seat of the provincial government from the time of Ayasuddin, who was appointed governor in 1225, until the year 1574, when Monem was appointed governor of Patna. There remain indeed few traces of viceregal splendour, but the same may be said of Patna, where the son of the king resided

only 50 years ago. During this long period, however, the numerous monuments of saints already described were built and endowed. As these remain entire, and are to the last degree rude, we may suspect, that the magnificence of the Muhammedan city was not great. There is however one mosque with five domes, which is now very ruinous, but has been larger and handsomer, than any which I have observed at Patna. Some part of the *kuchhari*, or public office in the city still remains, and is said to have been built by a Mir Mahmud. I was shown the place by a descendant, a man very venerable from his age and appearance, but of a querulous disposition; and in fact he is a person of good birth, whose fortune is reduced to the ground, on which this building stood, and which may be about three or four acres. In this are many heaps and walls, but the only part at all entire is the mosque, which on the inside has been about 141 feet by 57. The walls and pillars have been built of rude masses of stone, probably taken from the ruins of the fort, and have been covered with plain work in plaster. The pillars are about six feet square, seven feet high and 15 feet distant. They have supported 21 domes of brick in three rows. This will give an idea of the taste, in which the mosque was executed. The other parts of the Subah's residence were probably inferior.

What is usually shown as the chief curiosity about the place, consists of a Bauli and Navaratna, that belonged to a wealthy Muhammedan family. This has been subdivided into many branches, and consequently, although the members still occupy the dwelling house of their ancestor, they have been reduced to such poverty, that it has become to the utmost degree squalid, and the buildings originally intended for pleasure are ruinous, and unfrequented. The Bauli is a square brick building half sunk into the earth, and surrounds a small octagonal court, open above, and sunk until water was found. This well was lined with brick, and a suit of eight chambers opened into the central area by an equal number of doors. These chambers again by an equal number of doors com-

municated with various galleries, stairs, closets and corners, included between them and the outer wall, in which there was only one or two small doors. The roof is covered by a thick terrace of plaster. The floors of these chambers have been sunk so low, that in the rainy season they are inaccessible; and even in January, when I visited the place, the water rose a foot on their floors; but in the heats of spring they become dry, and the water is confined to the octagonal court. The hot dry winds are then totally excluded; and it is said, that, during the day, the chambers are a cool and pleasant retreat. Buildings on somewhat a similar plan, with water brought in pipes to keep the well always full, but never to overflow, so as to destroy the floors and walls, would probably be a very great luxury.

Near the Bauli is a solid square building of one storey, called a Navaratna from its containing nine chambers, one in the middle, one at each corner, and one at each side. These chambers, intended for entertaining company, are arched with brick, and had the roofs been high, and the doors large, might have had a good effect. The execution is very clumsy. Surrounding this building has been a garden divided into very small plots, separated from each other by narrow walks of brick and plaster, which contain small canals for watering each plot. There have been also in the garden some *jet d'eau* in small cisterns of brick and plaster. In this garden there is all the stiffness without the variety or neatness of the old parterre. It was however shaded by many fine trees scattered about without order. Such were the accommodations, which the more wealthy citizens of Behar had for the entertainment of their friends. I have no doubt, but that most of the present buildings have been constructed with materials from the ruins of the Maghaiya city, but among these I observed very few carved stones, or anything, that could indicate that ancient abode to have been a place of splendor; and I am convinced, although Behar was the strong hold of the great king, where he secured his trea-

sure and papers, that his usual residence was at a place now called Baragang, about seven miles west, where there are immense ruins, which I shall now describe.

These ruins are universally called Kundilpur, and supposed to have been a residence of Maga Raja, who built the fort of Behar, and I have stated, that by Maga Raja we must understand a dynasty, and not a single prince, and that this dynasty probably was that called the genuine Andhras by Major Wilford, who according to him began to govern about 80 years after the birth of Christ, and continued to possess the sovereignty for about 120 years. I have also already mentioned, that the Jain priest at Behar states this to have been the residence of Raja Srenik and his ancestors, petty princes governing the vicinity, and who preceded the commencement of the Andhra dynasty by six or seven centuries. In the time of Srenik, it is probable, that Pompapuri was the name of the place, as it is also known by that name, although I am not certain, to which of the two dynasties I should refer the two names; but I have chosen to refer the most common name to the dynasty of by far the greatest consequence. The priest says, that in the time of Srenik, the bulk of the people worshipped the Buddhas, and he disclaims all the images and ruins of the place as belonging to these infidels, and alleges, that Srenik built only one temple, which was dedicated to Gautama, the favourite disciple of Mahavira, who died on the spot. I have already mentioned, that the worshippers of Gautama Buddha allege, that he died at Pawapuri, and according to Mr. Colebrooke the Gautama of the Jain is a different personage from the Gautama of the Buddhists, and is merely a name given to Indrabhuti the chief disciple of Mahavira, as being of the tribe of Gautama. It is however remarkable, that the times assigned for Mahavira by the Jainas, and for Gautama by the Buddhists nearly coincide, and that this temple dedicated to the Gautama of the Jainas, according to the Yati, should have been called Buddha Mandal. No traces of the temple of

Buddha Mandal remain, and the only building belonging to the Jain near Baragang, according to the priest, was built about 250 years ago by Sangram Saha, a merchant, and dedicated to Santanath, one of the 24 Avatars. Srenik betook himself to a religious life, and left no heirs, nor has there since been any Jain Raja in this vicinity; and I look upon all the ruins here as belonging to the Maga Rajas, who must evidently have been of the sect of the Buddhas, and indeed the term Maga and infidel are now usually considered synonymous.

On going from Behar to visit the ruins of Kundilpur, the first thing that occurs is a very fine tank, by far the largest in the district. It extends from east to west about 1000 yards, but is not above 200 yards wide. It is very clean and free of weeds, and there is no tradition of the person by whom it was constructed. At its west end is a very considerable eminence, on the north end of which is situated the village of Begampur, from whence I was joined by a Fakir, who served me as a guide. On the summit of this eminence is a ruined mud fort, built by Kamgar Khan. South from the fort are four small heaps of brick, which have evidently been temples, and some images are scattered about. One (No. 148) very rudely carved on granite, is called Bhairav, a name strangely misapplied in this district; but it seems to represent Narayan riding on Garur. Another (No. 149) represents a person with two hands, sitting and shaded by a wreath of serpents, like that delineated in No. 84, which is found at Buddhagaya, but that is a male, and evidently a Buddha, while this is a female. I observed also a Buddha sitting in the usual posture, and an image sitting on a seat with both feet down, as in No. 83 found in Buddhagaya.

This eminence, although of considerable size, may have been merely the situation of a village consisting of mud-walled hovels, the decay of which in a few generations raises a considerable height. The eminence consists entirely of earth with a few bricks scattered over it, and these may

have proceeded from the four small temples, which are only parts, that retain any mark of the symmetry of art.

South from thence the ruins become better defined. And first there occurs a small tank called Surya Pokhar, where about 2,000 of the orthodox assemble annually to bathe. The Fakir, who served me as a guide, pretends that the image of Surya was thrown into the tank by a pious person, who built a mosque and Durgah on its north side. Both these have gone to entire ruin. At the N. W. corner of the tank are several images. One a Lingga with a man's head and shoulders carved on one side of the Phallus, an emblem of the deity not uncommon both at these ruins and in the vicinity of Buddhagaya. Another is the usual figure called Vasudeva with an inscription round its head which my people omitted to copy. A third is a Buddha, seated as usual. On the south side of the tank, under a tree, is a small heap of bricks like an altar, on and near which have been collected many images. Among others, one of those usually called Vasudeva; a group of Buddhas; a large Buddha, with several others and various human figures placed on his throne and round him. On the east side of the tank (see A in the plan of the ruins among the drawings No. 150) has been a small temple, which has been ruined by a fig tree, and under this have been collected many images; but that, which seems to have been the object of worship is a male figure with a boar's head (No. 141), which by the orthodox is called Varaha, but very different from one (No. 3) so called, that was found in Gaya. In general however the images here entirely resemble those found at that place. Lying reversed between this tree and the tank was a very large image, which I had great difficulty to procure people enough to raise. It entirely resembled the other called Varaha, and seems to have been the image worshipped in a pretty large temple (plan B), which forms a large conical heap, and is called Tarhari. South east from thence is a large eminence (plan C), now occupied by the vil-

age of Baragang. In the centre of this is a small brick temple containing an image of Surya, such as he is represented at Gaya, and probably saved from the tank when thrown there by Muhammadan zeal. In the walls are built some images, and many are lying in the area. Among these are several Linggas with four human heads surrounding the Phallus, one of the most common emblems of the deity about Buddha-gaya, Rajagriha, &c. There is also what seems to me intended to represent a prince (No. 158) and entirely like that in drawing No. 151. On this is twice repeated the dedication usual on the statues of the Buddhas, with some other words, which seem to be merely a pious sentence.

In the street of the town is a very large Buddha, which the people worship, and call Kalabhairav. In many respects it resembles No. 137 at Rajagriha, but is much larger, has one hand over the knee, and the accompanying figures differ a little. It however, like the other, seems to me a funeral monument. It contains the usual dedication, of which a copy is given No. 152.

In the streets also are two other images. One (No. 164) said to represent Brahma, is standing, and somewhat different from that at Gaya (No. 57). The other (No. 165) is a form of the hideous armed monster different in some respects from the others already mentioned.

South from the village of Baragang is an immense mass of ruins, through which may be traced the foundations of many brick walls and buildings, among which arise several conical mounds, that seem to have been temples. Near the village on its south side is the small temple of Jain, evidently built on the ruins, and surrounded by a garden and brick wall. The doors as usual are so small, that one must creep through them. It is in very good repair, but is very slovenly, and is in charge of a Mali, no one of the sect residing near. By far the most conspicuous part of this ruin is an immense range of building running north and south, near the west side of the above mentioned mass, for about 2000 feet, and in general

about 240 feet wide. It has consisted of seven nearly regular quadrangular courts, surrounded by buildings, commencing near its north end, together with a great mass of irregular buildings towards the south. I think there can be little doubt, that this was the place of the Andhra kings. It has for ages been a quarry for bricks, and the devastation goes rapidly on, but still great quantities remain. On the east side of this range, which I suppose to have been the palace, is a large heap of ruins, no one member of which, however, approaches to the enormous dimensions of the royal abode, although some of its buildings seem to have exceeded 300 feet in length. It seems to have consisted of various scattered parts, the abode of the chief courtiers and officers of government. Among these may be traced some temples rising in conical mounds. At the largest of these, nearly opposite to the middle of the palace, are two very large images: one a Buddha, the other a female supported by two lions. North some way from thence, near the small mound, is a great statue of an armed female deity with three heads, one of which is Porcine, and many arms. From its size, this image probably was the object of worship at the temple, the ruin of which has left the above mentioned mound.

At the very southern extremity of this range of ruin is a small ruined temple named Kapateswari (II), near which have been collected many images, among which I particularly noticed the one resembling that last mentioned, and represented by the drawing No. 153. The Pandit of the survey thinks that it represents the spouse of Varaha; but that seems very doubtful. It seems rather to be a form of the female destructive power acting under the authority of a Buddha, who is seated on her Tiara, and seems pretty evidently similar to No. 106 at Buddhagaya, although there are trifling differences. Round the head of the image is the usual invocation of the Buddhas. The inscription on the pedestal my people do not understand. The image called the Goddess Kapateswari represents a fat male (No. 154), so smeared with

blood as to be quite hideous. The villagers do not spare this beverage, and have bestowed it on several Buddhas, that are placed near the chief object of worship. He has 4 arms, and one leg hangs over his throne. A female (No. 155) in the same position and probably intended to represent the spouse of the former, has the form of dedication usual among the worshippers of the Buddhas. The same is the case with No. 156, where a female with two arms and two attendants is represented standing under two Buddhas. It seems to have a great affinity to No. 91, 92, 103 and 105 already described. At the same place No. 159 represents a female with two arms sitting on a throne supported by lions. The inscription above the head is the dedication usual with the Buddhists, that on the throne proclaims the power of Sarbaggna mentioned also in No. 181 found at Rajagriha: but Sarbaggna is one of the titles applied to the Buddhas, and considered in the Amarkosh as synonymous.

The most remarkable image, however, at this place (No. 157) represents a female with 4 arms sitting on a lion, and tearing the tongues from two male captives. The inscription is interpreted to signify that it was dedicated by Bangsiswar-bhadra, who has several high titles, such as king of kings, and mighty Lord, and is dated in the 1st or 7th year of Samvat. The era probably alluded to is that of this king's reign.

On the west side of what I have supposed to have been the palace, are several remarkable ruins, especially a row of five conical mounds (I,K,L,M,N), which extend in a line from north to south, and have been surrounded and intermixed with various buildings, probably the abode of priests, while the mounds have undoubtedly been temples. At the foot of the northernmost of these mounds, a conical heap about 100 feet high, are three large Buddhas sitting in the usual posture, but differing in some particulars, as represented in No. 160, 161 and 162. The first contains an inscription, which my people cannot explain, and is a good deal defaced. The second also contains several de-

tached short inscriptions. At the head is mentioned the holy Jalayana son of Achāryeswari, the former in the male, the latter in the female gender. At the shoulders is the form of invocation usual on the images of the Buddhas. At the knees is mentioned the mild spoken Ujjarayan friend of the great. Beneath the feet is mentioned that the image has been dedicated by a Sajjika (a female), who does not assume any titles of worldly greatness; but is stated to have been very religious. The next conical heap (K) has been opened for materials, and the cavity within is very small. The door has been constructed of stone, among the fragments of which is the image of an elephant. The idol has been removed and, I suspect is that now called Batuk Bhairav, which has been placed under a great tree in the neighbourhood (O) and surrounded by a brick wall, within which the Pujari, a Dasnami Sannyasi, has a small house. This image (No. 163), which he calls Bhairav, and which is worshipped by all the neighbours as such, is a Buddha, sitting in the usual posture on a throne adorned with three lions and two votaries. It is a complete image of a colossal size, and is not a mere carving in relief, as usual in this district. The inscription is the usual dedication, but in addition it notices that the image was made by a certain Sri Singha, who claims no titles. In the area have been collected a great many images, such as are usual about Buddha-Gaya, Rajagriha &c. Among these are a collection of Buddhas, such as that figured at Rajagriha (No. 146), and two many armed goddesses, one (No. 166) sitting, the other (No. 167) standing, and provided with an inscription. Above the head is written the dedication usual on the images of the Buddhas, and a Buddha is seated on the Tiara of the Goddess. It would appear to have been dedicated by a person named Sri Bhojak, who has no title, and seems to have thought that the action would be of service to his parents.

South a little way from this temple of Bhairav is lying a large image (No. 168), representing a female, with two arms, who brandishes somewhat

like a thunderbolt, and tramples on a prostrated warrior. An attendant holds over her an umbrella, the emblem of royalty.

I did not examine the five southern of these temples, having been told that they had not been opened, and discovered no images; but I went about a mile S.W. to another heap called Yaggnespur, or the abode of the lord of the feast, where I was told, that there was a very curious image. The temple having fallen, and formed a mound of brick, the image seems to have been raised, and placed on the summit under a tree. It is exceedingly curious (see drawing No. 169), and represents a Buddha sitting in the usual posture, and supporting, by a cloud proceeding from his head, a female laid in a bier, and surrounded by mourners. The image is surrounded by a very promiscuous assemblage of Buddhas, Gods, Goddesses, demons, princes, dancers, beasts and monsters. The inscription is merely the usual form of dedication. This image is an object of worship, and two Brahmans, who are the priests, in total despite of sex, call it Jagadamba, the mother of the universe. Near it is half immersed into the bricks another similar but smaller Buddha, and I have no doubt that both are funeral monuments. Here are also several other images. One sitting in the posture of a Buddha (No. 170) has many arms. On his Tiara is seated a Buddha, and the usual form of dedication is carved on his throne. Another male (No. 171) with two arms, sitting with one leg over his throne has been dedicated by Hritibhatta, a person without titles. There is also an image of the kind usually called Vasudeva. A very singular image here, called Seshnag, represents the upper parts of a man and woman embracing each other, and shaded by a group of serpents heads, while each body from the middle downwards ends in a serpent's tail, and these tails are twisted together to form a kind of pillar (see No. 172). About this ruin there are several such which probably formed a row on each side of the temple by way of ornament.

### Section VII Division of Helsa

This is a jurisdiction of a reasonable size, and Helsa, the residence of the officers of police, and of the court for the decision of petty causes, is tolerably central; but the boundary with the division of Phatuha in the city of Patna is very ill defined, and three detached portions of this division are entirely surrounded by that jurisdiction.

Ten Kazis have a jurisdiction, but only one resides. They all employ Nekahkhanis to marry and bury the poor. They attest contracts, but many people for this purpose prefer going to Patna, probably because the Kazis here are not considered as sufficiently respectable. They do not interfere in judicial sales.

There are 30 houses of Perzadahs, who have all, more or less, free land, and one of them keeps an elephant, and lives in considerable style. Some of the members of these families have entered into the service of infidels, which must be considered as a sign of decreasing zeal, and of great improvement.

Fifteen-sixteenths of the Hindus have (Gurus) instructors in religion. One-sixteenth of them belong to the sect of Sakti, and three to that of Siva. Of these four-sixteenths one follows the Brahmans, who mostly reside, but no one is of great note and three parts are guided by the Dasnami Sannyasis, of whom there are three independent Mahantas, and ten dependent Karobaris. In all there may be one hundred Sannyasis, all unmarried. There are 50 married persons, who call themselves by the name, but they are mere farmers. Ten and a half sixteenths of the Hindus are followers of Nanak. There are 9 Sanggats, 5 managers of which have been unable to resist temptation, and have married. Half a sixteenth of the Hindus are of the sect of Vishnu, and follow chiefly the Ramawats. Three con-

vents (Akharas) of these are occupied by unmarried men. One thousand families follow the Kavirpanhi, of which there is one convent, the Mahanta of which is unmarried, as is also the case with the Mahanta of a convent of the Radhaballabhis, that is in this division.

The division consists of three parts. First, a narrow strip along the Ganges called Tariyani, exceedingly populous and well cultivated, like the other similar parts already described. Secondly, a low space called Tal, south from the above, and liable to inundation, which resembles entirely the adjacent parts of Bar and Phatuha already described; and thirdly a more extensive plain but elevated part, exceedingly well cultivated and planted, and very productive of rice. Twenty-five houses are built partly of brick. There are about 250 houses of two stories with mud walls and tiled roofs; and 1000 similar, but thatched: one hut in 32 may have mud walls, and a tiled roof; one in 64 may be a round hovel like a bee-hive, all the remainder have mud walls, and are thatched, chiefly with rice straw. Helsa is a town containing 300 houses. Nawada is a large place consisting of about 2500 houses, in consequence of which it is called the great Nawada, in order to distinguish it from the capital of the division of that name, which is a petty place. Tilara also is a large town, containing 2000 houses. Yogipur contains 600 houses. Surari, Nubigunj, Ekanggardih, and Jaitiya are small towns containing from 100 to 200 houses.

The most remarkable place of Moslem worship is the monument of Zumum Yati. Like those on the hill at Behar it consists of a kind of cube constructed of bricks cut smooth by the chisel, and covered by a rude dome. Over the door is an inscription in Arabic, which is called Seriyani, because the saint was a native of Syria. Within are buried the saint and eight of his descendants, heads of the family, and soon after the saint's death (about the [year] A.D. 1512) the buildings were erected by a merchant. Besides the tomb, there is a mosque, and several other buildings, and the

areas by which these are surrounded are thickly beset with the tombs of the faithful. The descendants of the saint have divided into 12 branches and about 40 families; so that, although the profits are considerable, each individual is poor and ignorant. The buildings are in good repair, and are kept much neater than usual. During four days of the Mohurrum from five to six thousand people assemble, illuminate the tomb, and make offerings. There is also a small monthly assembly and in case of sickness it is much more usual with all sects to apply to the saint, than to employ wretched impostors to repeat invocations. The difference is not great, but perhaps it has been owing to the exertions of this saint that the people of Helsa in accounting for diseases, have set aside the operation of devils, a degree of scepticism very uncommon in India.

There are besides about 250 monuments of saints, but none of them have acquired celebrity.

At Helsa there is a small tank named Suryakunda, and several attempts, almost in vain, seem to have been made to bring it into reputation. It has been supposed to be exceedingly ancient, but as appearances totally contradict that report, it is admitted that about 70 years ago it had been choked, and was dug anew by Mataramji a Hindu Collector (Amel). About 20 years ago a neat small temple was built on its bank by Ramratna Misra a Gaur Brahman. The image of the sun (Surya) made by an artist from Jaynagar, according to the rules of orthodoxy, has little or no resemblance to the ancient idols known by that name, either at Gaya and Giriyak, or in this immediate vicinity. Some old images have been collected at the Temple, and by some are said to have been brought from the ruins of Anggari; while others, I believe, with more reason, assert that they were dug up by various accidents at Helsa. One is a Surya, as represented at Gaya; another is what is usually called Vasudeva; a third is an ornament containing 4 Buddhas, such as have been so numerous on the projecting corners of the temple at Buddhagaya. Not above five hundred persons assemble in

Kartik to bathe in the tank, and to worship the sun.

The old tank at Anggari, four coses south from Helsa, which has been dedicated to the same deity, of whom Anggari is said to be one of the Sangskrita names, has long been a place of worship, and in the month of Kartik about 4000 assemble annually to bathe. The temple, although still in good repair, seems to be old. Its door now faces the west, but formerly, according to the Brahmans who are the priests, it stood in the contrary direction; for once on a time when the heterodox (Nastik) were powerful, they had assembled to destroy this place of true worship; but as they were about to enter, the door turned suddenly round, by which decent miracle the heretics were so terrified that they abandoned their wicked intention. In this temple two images were worshipped. One represents Surya in the manner usual at Gaya. The other is called Vishnu, and entirely resembles that more usually called Vasudeva, or Lakshminarayan. Before the door are lying many fragments, most of which would appear to be fragments of images resembling those now worshipped. One has been a Haragauri in the usual form. On the west side of the tank, opposite to the temple of Surya, is a clay walled hut, called the abode of the serpent (Nagasthan). In it are several images, three of which are pretty entire, *viz.*, Haragauri, Ganes, and a Buddha sitting in the usual posture. A little farther west in the village is another clay walled temple, dedicated to Jagadamba, the universal mother. That called Jagadamba entirely resembles those so called at Kauyadol (No. 71). Besides this, I observed two Vasudevas, an image called the Goddess Saraswati, which represented a slender young man with two arms, sitting on a throne with one leg on the ground; a three-headed enraged female, like that at Baragang (No. 153) &c.; one called Gaurisangkar, such as that in drawing No. 173, but beneath there is a bull in place of a crocodile. It is quite different from the usual Gaurisangkar or Haragauri, which represents a male with four

arms having a female seated on his knee, while this represents a man with two arms seated between two female attendants. Under a tree east from the tank, have been placed several old images. A four-armed Goddess sitting on a lion; a Vasudeva; an armed demon like the Jaradevi of Rajagriha (No. 135), which by the people of the village, to the astonishment of my Bengalee assistants, was called Kali, a four-armed female standing with a Ganes at her feet. All these images evidently belonged to the worshippers of the Buddhas, and on the spot are attributed to a Karna Raja, who is said to have had a house at Ekanggar dihi, about a mile and a half north from Anggari, which was probably the place of worship attached to that royal residence, and the ruins of the original temple, from whence so many images have been taken, are probably hidden by the village, which stands high.

The ruin at Ekanggardih is a heap extending about 400 yards N. and S., and 150 E. and W., which has lost all symmetry of parts, and is of no great elevation, but contains many fragments of brick; all the entire ones have probably been long ago removed. In late times have been erected two mud castles, both entirely ruinous, and near them a Moslem saint has been buried with some care, as the tomb is surrounded by a wall of brick. Under a tree are placed five or six images, two of which are objects of worship, and pretty entire, the others are so much defaced that it would be difficult to say what they are meant to represent. Both the entire ones have inscriptions containing the dedication usual among the Buddhists, and one of them (No. 110) is a Buddha sitting in the usual posture with one hand over his knee. The other (No. 174) entirely resembles the female image found at Kapateswari in Baragang (No. 156). In the village these ruins are attributed to a Ruhi Chaudhuri, who at a very late period was a zemindar of the Kurmi caste, and the proprietor of Pergunah Pilich. Everywhere else they are attributed to a Karna Raja, who was a great king. The two mud castles were in all probability the abode of the zemindar,

while the great heap, and the images, both here and at Anggari, are probably of a remote era. There have been many Karnas, nor can I pretend to conjecture, to which of these personages these ruins should be attributed, but the best ascertained are the 7 Karnas, part of the dynasty of the spurious Andhras, who governed an extensive kingdom from the 3rd to the 7th century of the Christian era. Tradition indeed places the Karna of Ekanggar-dihi in the 3rd age (Dwaparyug) of this world, to which little regard can be allowed. It more rationally calls him a Bandawat Rajput, and one of the servants of the spurious Andhras, who after their overthrow established a monarchy here, which continued until Indradyumna was expelled by the Moslems, was undoubtedly of that tribe. The Karna Rajas usually lived in the Bhagalpur district, but it is not improbable, that here also, some one of them may have had a palace. I have not been able to discover that any one of them lived in a fortress, for they were very powerful, and their alliance was courted even by the emperors of China, who were united to them by the common tie of religion, the doctrine of the Buddhists having a little before (A.D. 63) penetrated into that empire.

In the same Pergunah Pilich, at a village called Akburpur, I found a conical mound of bricks, which probably has been a temple, and when it fell, the image has been placed on the summit of the ruin, and over it has been built a small covering. Even this has fallen, but the image (No. 175) remains in its place and has occupied almost the whole side of the cavity opposite to the door. It is said to represent (Surya) the sun, but differs much from modern orthodoxy of form, and somewhat from the images (No. 142) called by that name at Gaya Giriyak &c. It must be observed, that the males in this sculpture are represented booted, and that among the emblems are not only the horses of Surya, but the geese of Brahma. As ornaments in this temple have been collected several images: two Haragauris of the usual form; a slender male sitting on a throne with one leg on the ground; two Linggas; and several

others very much defaced. The people say that the temple was built by a Zemindar of the Pilichwar tribe of military Brahmans, some of whose descendants still enjoy part of their ancestors' estate.

Guriya is by many worshipped as a Gram-devata, but all persons of rank address Vishnu instead of these exploded deities.

In the foregoing account of the places of worship I have had occasion to mention all considerable remains of antiquity. There have been 86 mud forts or castles and 29 are still occupied. They were built during the good old times, when the Marhattas levied contributions once in from two to four years, and when the Zemindars decided all their disputes by the sword; both which practices have long been stopped by the terrific vigour of the European arm.

By the couvert to the doctrine of the Buddhas I was told that the messengers from Ava, when they left Gaya, were to proceed to a place called Champapuri about 8 coses S.E. from Patna, where they expected to find an image of Gautama, which they held in great reverence. On the most minute enquiry, however, at this Champapuri, I could hear of no such image, nor of any remain [s] of old buildings near that place. At a neighbouring village, however, named Gunsur, some children at play had lately discovered an image, which had been dug out by a neighbouring Zemindar, and placed under a tree, where some people worship it. The stone, on which it is carved, is about 3 feet high, and the chief figure represents a man standing with one head and two arms, but both hands have been broken. There is no trace of weapons, but on each side is a flower, like those on the images called Surya. There are however no horses, the emblem of that deity, and above the head of the principal figure are seated five Buddhas, with their hands in different positions. The village contains no traces of any considerable ruin, nor could this be the image of which the messengers from Ava were in search, although it undoubtedly belongs to their sect.

#### Section VIII—Division of Holasgunj

The office of police and court for deciding petty suits are placed at Holasgunj, tolerably near the centre of this jurisdiction, which is of a reasonable size, and pretty compact.

Nine Kazis have a jurisdiction, but I did not see any of them, although one of them is Commissioner for the trial of petty suits, and had received orders to assist my inquiries. Each as usual employs some Nekah-Khanis to perform the ceremonies of the poor.

There are ten families of Pirzadahs descended from a common ancestor, and all, by the division of a reasonable endowment, reduced to poverty.

About a half of the Hindus give themselves the trouble of receiving instruction from some sacred mouth. Half share are of the sect of Sakti, and three-and-a-half of that of Siva. Of these four shares, a quarter follows the Brahmans, three-and-three-quarter shares follow the Dasnamis. There is one chief Math or convent of this order at Bodhi, and the 8th Mahanta died lately. Ten Marais or inferior houses depend on this, and twenty depend on Siva Bharati, whose convent is at Shahgunj, in the Gaya division. In all there may be 100 Sannyasis, all unmarried, who reside, and act as Gurus. Four shares of the Hindus are followers of Nanak, to which there belong fifteen Sanggats, all dependent on that at Domra, and Udayan das, the Mahanta, claims to be chief of 360 Gadis, that is, of an indefinite considerable number. The number of those of the sect of Vishnu is exceedingly small; about ten married Ramawats of all kinds reside, and have under their care two hundred families.

This is a very highly cultivated level country, diversified by numerous rocky hills, that spring from the plain like small islands from the ocean. The country is also finely planted, and to be complete wants only the ornaments of comfortable abodes for the lower orders, and of architecture

in those of the wealthy. Two houses are constructed of brick; 50 with mud walls and two stories are covered with tiles, and 100 of one storey have the same covering; one house in 32 is supposed to have two stories, mud walls, and a thatched roof: 400 are round hovels; the remainder are huts of one storey with a thatched roof and mud walls. Holasgunj is a very petty place. The chief town is Islamgunj, which contains 3000 houses; Khoday-gunj is also a considerable town with 1000 houses; Lakhawar has 500; Hathiyawang 325; and Asa-saray, Bauri-saray Sarbahada-saray, Khezurgunj, and Vishnugunj, are small places containing each from 100 to 200 houses. The Moslems have about 200 monuments of saints; but many want both keeper and endowment, and the only places of worship at all remarkable, are at Nera and Nagarjuni. At the former is a mosque, and the monument of Ahamud Shah, contemporary with Shurfuddin of Behar. About 300 votaries assemble once a year, and many make occasional offerings. The Khadems or keepers have branched into five or six families and are poor; for the Kayasthas, who are the Maleks or Lords of the village, take all the goats and sweetmeats, that are offered.

At Nagarjuni there is an ancient cave, which is said to have formerly been possessed by an infidel hermit, of great reputation, named Nagarjuni Deo. About 9 or 10 generations ago a saint named Haji Hurmayen destroyed the hermit, and took possession of the cave, which is near the S.E. corner of the Barabar hills. A small platform of brick and mortar erected against one end of the cave, is called the Chellah of the saint, who sat there 2 years, without moving, in constant prayer and meditation. In this vicinity he had, according to one of his descendants, no less than 360 of these Chellahs; but, how long he prayed on each, I did not learn. Notwithstanding all this trouble he died as usual, and was buried at Busrah. His son was also a saint, and was buried at Behar, and at that place at Baliyari, and at Soho, there are many of his descendants, all of whom give instruc-

tion to the faithful. One of his sons named Kotbun, also a minor saint, settled near the great Chellah of his grandfather, and his descendants, now amounting to 10 families, are the owners of the Chellah and the Pirzadahs of the vicinity. In front of the cave an Idgah, to point out the direction of Mecca, has been built by Nakur Khan Newati, who formerly collected the revenues of the vicinity; and Raja Mitravit, a Brahman, has lately built a stair of stone and lime, to facilitate the ascent to the holy place. There is no assembly at this place, but many offerings are made.

At Ibrahimpur, just where the Phalgu divides into 2 branches, Mulekbayo, who is said first to have subdued the neighbouring country, had his abode, and some of the walls of his house, which has been pretty large, are still standing. The mosque is entire, and, though small, and covered only by 3 domes in one row, is tolerably neat. A small platform of flag stones, on which it stands, is supported by many short square columns of stone, among which some ascetics have made dens.

About a mile east from the Thanah a Brahman has some land for the support of an image of Durga, which he has placed in a hut, and has persuaded the people, that it is of great antiquity, which no one who looked at it would imagine. Few however attend its worship.

At Dabthu, a little farther east, are some temples and ruins deserving notice. A Brahman of Sakadwip is the proprietor, has some land, and receives 11 R. a year from Raja Mitravit, and many people make offerings. At this place there is a considerable elevation, consisting of clay with fragments of brick intermixed; but the fragments would appear to have proceeded from the ruin of 5 small temples, that have stood on the place. At the north end of the elevation is a ruined mud fort, built by the widow of a Danayar Brahman, who owned the country before it was seized by the Domkatars, to whom it now belongs; but the temples must be vastly more ancient than the fort; nor have the people the smallest tradition con-

cerning the person by whom they were founded. The Pujari says, as usual, that they are of the most remote antiquity (Tretayug). Immediately south from the mud fort is a tree, under which are several large stones of granite, said to have been the monument of a Muhammedan saint; but it has gone to total ruin. A little S.E. from this monument is the ruin of the largest temple, which is called that of Parsanath, the 23rd lawgiver of the sect of Jain; but I suspect that the temple has rather belonged to the Buddhists, for on the two ends of a very fine lintel are carved the lion rampant. On its middle is a female sitting in the usual posture of the Buddhas. One of the sides of the door also remains. The other seems to have been taken to form the lintel of the temple of Kanaiya, when that was repaired. The image, which from its great size seems to have been that worshipped in this temple, was lying reversed, but I sent people to raise and draw it (No. 176), and it entirely resembles that usually called Vasudeva or Lakshminarayan, except that on each side it has the Lion rampant, an emblem of the Buddhas. The people, on seeing it, called it Kanaiya, or the young Krishna, because it nearly resembles the image worshipped in one of the other temples. An image (No. 178); said to have been removed from this temple, has been erected in a garden at some distance south, and is called Jagadamba, although it has no sort of resemblance to those so called, and so common in this district, such as No. 71 and 121; but represents a female nearly in the same position, and with the same emblems as the male called Kanaiya.

Under a tree south from Parsanath, between it and the above mentioned garden, are several images. One exactly resembling the great reversed image, but smaller, and called also Kanaiya. Another (No. 179) which wants a head, and is called Pasupatinath; but which has no sort of resemblance to the Lingga worshipped by that name in Nepal. It represents a many armed male, dancing with one foot on a bull, and another on a footstool, and very familiar with a lady

standing on a lion, while in his dance he is accompanied by the emaciated figure in armour, deprived of his supernatural heads and hands, and of all his weapons. Part of the music consists of the cymbals called Kartal. Another image under the same tree is one of the most common in the old temples of the district, and is a Lingga with 4 heads, 2 male and 2 female, round the phallus, while the Yoni (Cunnus) terminates in the mouth of a crocodile (drawing No. 180). This is similar to that worshipped in Nepal by the name of Pasupatinath.

Immediately west from the temple called Parsanath is a line of four temples running north and south. The two extreme temples of this line are said to be those of Kanaiya, the images of which entirely resemble those usually called Lakshmi-Narayan, or Vasudeva, and are very large. I believe that those which have two attendants on each side are usually called by the former name, and those which have only one attendant, as this, are called by the latter; but I did not at first attend to the distinction, and cannot say whether or not it is generally observed. The temple furthest north consists of one chamber supported by antique columns of granite. The brick-work had fallen, and was rebuilt by Raja Mitrajit's grandfather, but has again decayed a great deal. The door is of stone, and is highly ornamented. The original sides remain, but the lintel has been removed, and its place supplied by one of the sides of the door of Parsanath, which will perhaps show that before the repair was given the temple had been so long a ruin, that its door had been lost. The southern temple of Kanaiya is an entire ruin, but the image remains in its place. The central temple next to this is the most entire, and contains a large image, called Surya, and very nearly similar to that of Akburpur. On one side is placed the usual figure called Lakshmi-Narayan. The temple consists of a flat-roofed natmandir porch, or propylæum, and of a pyramidal shrine or mandir. The roof of the former consists of long stones supported by stone beams,

and these by columns. The interstices of the outer rows are filled with bricks to complete the walls. The shrine, except the door, is constructed entirely of brick. Both the door of the shrine and the stone-work of the porch are of much greater antiquity than the parts that consist of brick, which have probably been several times renewed; but there is no appearance that the image or stone-work has ever undergone alteration; and this seems to be by far the most ancient temple of the district that still remains tolerably entire. The porch consists of four rows of columns, the interstices between the two outermost of which, as I have said, are filled up with bricks to form the walls. Round the porch, but not built into the wall, have been placed a row of small images intended as an ornament, and not at all consecrated to worship. They were placed in the following order:—A Surya similar to that worshipped; a Jagadamba, as usual, killing a man and a buffalo; a Haragauri, as usual; a Ganes dancing as that at Dinajpur; another Haragauri, as usual; a Lakshmi-Narayan or Vasudeva, as usual; another Surya; a male called Vishnu like Vasudeva, but in armour; one called Gauri-Sangkar represents a male sitting between two females, and leaning one foot on a crocodile. There is here neither bull nor lion, as in the common Gauri-Sangkar, or Haragauri. Another Ganes; another Gauri-Sangkar, like the last; a Narasingha in the form usual in the ancient temples of this district; a strange male figure, called Trivikrama Avatar, which I have seen nowhere else; a female sitting on a bull, and having a porcine head, which is called Varahi, but is quite different from that so called at Baragang, nor have I seen it anywhere else; although among such immense number of images, as are scattered through this district, many may have escaped my notice. On the outside of the door is a very curious sculpture, which is called Bhairav, but seems to me to represent a prince riding out to hunt the antelope. He is accompanied by archers, musicians,

targeteers, women, dogs, &c. The animal on which he rides, is by the natives called a sheep; but I presume was intended to represent a horse. The last temple of the place, immediately north to that of Surya, is an entire ruin, and has contained an immense Lingga, before which is placed the form of Gauri-Sangkar, that is common at the place. Some distance, perhaps a mile, north from the above mentioned temple is a great pillar of granite, which has become an object of worship, and the Pujari, who is a Brahman, has obtained an endowment in land. The pedestal shaft and capital are, as usual here, of one piece,  $53\frac{1}{4}$  feet long. The capital and pedestal are quadrangular; the former is 86 inches long and 36 in diameter; the base is 70 inches long, and 40 in diameter. The shaft has 16 plain sides, and  $38\frac{1}{2}$  inches above the pedestal contracts its diameter suddenly by about 3 inches. The sides are quite straight and well cut, but are not polished. The pillar is lying horizontally, about half of its thickness sunk into the earth, and is placed in the midst of a cultivated plain without the smallest trace of old buildings or tanks near it. In the pedestal and capital are two cavities like those of a mortar used for beating rice, which are shown as the marks made by the heads of two anonymous gods who brought the pillar from Nepal. This and its powers are all that the Pujari can relate concerning this great work. It entirely resembles the granite of the Barabar hills, has probably been cut there, and has been carried so far on its way to Kundilpur, when the difficulty of transporting so enormous a mass by the mere rude labour of man has overcome the power of the despot, by whom it was intended as an offering to his deity. The people of this division have a contention with those of Gaya, and pretend that Rama performed the offerings to the gigantic Asur on that part of his body which extends to the north-east corner of the Barabar hills, and they contend that, much inconvenience in attending on the pilgrims to such a distance having been experienced by the Gayawals, these priests set up a new Ram-Gaya of their own, which I have mentioned

in my account of the sacred places that are their property. This account is far from improbable, and on the Vishuwa-Sangkranti from 10,000 to 15,000 assemble on the west bank of the Sungr river, where there is a plain above a mile in diameter surrounded by small hills and rocks, and called Ram-Gaya. In the middle of this plain is a round hill named Murli, to the summit of which a road has been formerly made, probably to some building, of which a few traces remain. Throughout the plain are heaps of bricks and stones, but whether the remains of a town or of temples it is impossible to say: the former, from the extent, is the most probable opinion. At the place where the assembly is held is a small temple of Siva, but it is quite modern. The most remarkable objects in this plain are some caves in the southern face of the northern arm of Nagarjuni hill, which is a ridge of granite so narrow that in several places light is visible between the masses of which it is composed. It consists of two arms bent like a horse-shoe, but the southern is the longest, and bounds the plain of Ram-Gaya on the south; while the northern arm, after sweeping round by the west, projects into the plain, leaving a deep recess, in which are the caves to which I allude. Before these caves are the foundations of some buildings. First a heap of brick, then a wall of stone, forming with the hill an oblong area, in which there is a heap of brick and a well. The west end of the area has been shut up by a building of brick, about 50 feet long by 30 wide. It has contained many stones, partly such as that of the Vishnupad and partly granite. In the rock immediately to the east of this building, and within the area, is a cave, with a single small door about 10 feet wide and 15 long. The whole inside has received an imperfect marble polish, and the roof is arched, but is not above nine feet high in the centre. It is called the Mirza Mandai, or house of the Moslem noble, but on the door are several inscriptions in different Hindu characters. Some were quite illegible by my people; others are an old form of the Deva-nagri, and the characters are legible

enough, but merely mention a person's name, Karma Marta, a Jansi or astrologer. Some of the lines appear to be the original inscription, while others are subsequent scrawls made by various visitants. In the north end of the building has been a small chamber, with a stone door leading out into an area between two masses of granite. In one of these is another small door, leading into a cave similar to the last, but a wall of brick has been built across it towards the far end, leaving behind it a small chamber, the only access into which is by a window, through which a slender man might creep. This cave is called the abode of Haji Hurmayen, the saint who as before mentioned, expelled Nagarjundeo from a neighbouring cave. Over the door is an inscription, which seems to be in the same character with the longest inscription on the cave called Merza Mandai. On the sides of the door is a great deal of writing; the character was not known to my people. The brick buildings adjacent to these caves are attributed to a Nawadiya Saiud, but the people know nothing of when and where he lived. It is possible that a Moslem may have built a house here, and may have used the caves as a place of concealment for his treasure; but they are undoubtedly of Hindu workmanship, and, from the obsolete nature of some of the inscriptions, are probably of great antiquity. In the same cluster of hills are several other caves, evidently connected with the above in the era of their formation, and I shall now proceed to describe them.

On the southern face of the southern branch of the same hill is the cave said to have been the residence of Nagarjundeo, and afterwards the Chellah of the great saint Haji Hurmayen. It is situated about 150 yards from the bottom of the hill, following the ascent of the stair. A small door in the face of a perpendicular block of granite leads into an oval cave 43 feet long and 18 feet 10 inches wide, the door being in the centre of one of the sides. The walls rise about six feet perpendicular, and the roof is arched,  $10\frac{1}{2}$  feet high in the centre. The whole has a marble polish, but not perfect, as

the chisels used in cutting the rock have in many places penetrated deeper than the surface, that has been polished. There is not in the whole the slightest moulding nor ornament. A small brick platform at one end, as I have said, is called the Chellah of the saint. Although the whole is perfectly dry, the air within is hot and noisome. On the rock above the door is an inscription rather defaced, and on the left side of the door, entering, is a very long inscription: both evidently in the same character with that on the side of the door of the cave last described, and a Pandit of Dravid, whom I met at Gaya, assured me, that it was a Nagri called Nandi, and in common use among the learned of Haigar, the country on the coast of Malabar, which in my account of Mysore I have called Haiga. He seemed to read it with great facility, and the Pandit of the survey was directed to write the whole in the Deva Nagri character, but he wrote only some part, and cannot tell, to what parts of the original each copy refers. According to the interpretation, which he gives, these inscriptions have no reference to the caves. One refers to some donations made at Gaya; namely, a bell to the Vishnupad, a pillar to Gadadhar, and a temple to Yama given by Vijaya Singha, son of Arjunpratap Singha, son of Mahimandal Singha, son of Vira-raja Singha, son of Rana-rangga Bhupala Singha king of Kamboja, who has many titles, in the era of Salivahan 662 (A.D. 739); but the year seems not to be understood by my people. It is expressed in letters and not in cyphers, and is written, as if in English we should write two six six, which they say is to be reversed in calculation.

Another part of these inscriptions states, that Humira Raja of Kampilya built a temple of Pundarikaksha at Gaya. Another states, that Baijala Lord (Bhudhara) of Mudgal built a temple of Dhurjati, I presume one of Siva on the top of an adjacent hill in the year of salivahan 1499, which, according to the reckoning in the south of India, is the year of our Lord 1576. In another, it is stated, that a certain Sudharmakar rendered himself celebrated by employing Mulanarendra to

build a temple of Lokanath on a hill in the year Sudartik, but of what era is not mentioned. These inscriptions therefore have been made by pilgrims who came to Gaya, and chose the caves as a convenient place for leaving the celebration of their piety. On the right hand side of the same door is a short inscription, which is probably also some modern scrawl made by a pilgrim. The inscription over the door seems to be very old, and is probably coeval with the cave.

About three quarters of a mile west from Nagarjuni is another set of caves called the Satghar or seven houses. Near the south-east corner of Barabar hills, a small torrent named the Patalgangga descends from a narrow rugged recess in the mountains, and is esteemed holy. From 20 to 50,000 people assemble on the 14th of Bhadra, and on the day following bathe in its pools; but besides those about 500 bathe daily during the whole of that month. It is the property of Sambat Barati, a Sannyasi, who takes all the offerings, but certain Brahmans are allowed to read or repeat the ceremonies, and obtain presents. Beyond the narrow glen, in which the Patalgangga flows, is a small rugged plain recess in the mountain, surrounded on all sides by its peaks, and to which the only tolerable ascents are by two narrow passages that are on each side of a small peak. Both passages have been shut by walls; but in one of these walls there has been left a gate, some pillars of which still remain. On arriving by this into the plain, you have on your right a small ruined tank, and to the left a low ridge of granite, in which have been dug three caves. One faces the tank, and the rock at the door has been cut perpendicular, leaving at each side a small projection, on the projection on one side of the door are three images, much defaced. One has evidently been a lingga. The other two seem to have been males with two arms, and in an erect posture. They are called Gauri-Sangkar, but have no kind of resemblance to either of the figures usually called by the name. This cave has only one door, is about 16 feet wide by 40 long, and about seven

feet high to the spring of the arch. It is polished like those of Nagarjuni, and equally devoid of ornament. On either side of the door is a short inscription in a vile character. This cave is called Karna Chaupar, and is supposed to be the place where Karna, the brother of Yudhisthir, passed some years in prayer.

In the opposite side of this ridge are two doors. One of which is plain, and on each side has engraved a few words of the same vile straggling character, that is on the door of Karna Chaupar; but above the door is another inscription, in a character similar to that above the door of Nagarjuni, which I consider as probably coeval with the caves, the straggling characters being probably some scrawling of pilgrims. This door leads into a cave, much like that of Karna Chaupar, which is called the abode (*mandai*) of Sudama, the brother of Krishna. At one end of the cave is a niche, at the other a door covered by a kind of cornice, and leading into a circular chamber, which has no other communication with the external air. The floors of these chambers were covered with about a foot of dirty water, which had run in by the door; as the roofs are quite compact and water-tight. The other door is very rudely ornamented with sculpture, and contains an inscription of considerable length, which seems to be in the same character with the Nandinagri before mentioned, and probably very modern. The original intention seems to have been to form within this door two chambers similar to those of Sudama; but although both have been to a certain length excavated, neither has been completed nor polished except in a few places. The place therefore, in all probability, was never occupied; but it is said to have been the abode of a certain Lomas, or Romas Rishi, a very hairy saint of remote times.

Passing from this granitic ridge towards the entrance into the plain that is shut by the wall, you come to a cavity in the left side of the narrow passage. It is cut into the granite, and is about seven feet high, seven feet wide, and nine deep.

At its far end is a door, and within that it seems to have been intended to make a chamber, but after having made an excavation of a few feet in diameter, the workmen have relinquished the undertaking. This excavation has an inscription in the same character that is found over the door of Nagarjuni. All these caves are said to have been the work of Karna, and I have no doubt are the work of one and the same period. Though destitute of taste or beauty, and although they are noisome dens, fit only for ascetics, they must have been very costly works; but why they have been fortified it would be difficult to say. On every side of the two walled passages they are surrounded by precipices of exceedingly difficult access; and Karna may have been a prince whom political necessity rendered an ascetic. I am however inclined to connect the palace of Karna Raja, a little east from the old town of Ram-Gaya, with that ruin, and with these caves, which may have been the abode of the Gymnosophists by whom he was guided; and these caves again I connect with the temple of Buddha Sen, which is a little further west at the foot of the detached peak of Kauyadol, as has been already described. This is confirmed by both the works at Kauyadol and at Karnagar being attributed to the Bandawat Rajputs, many centuries later than Karna, the brother of Yudhishthir. On the peak of Barabar, called Suryangka, which in one part bounds the little recess of Satghar, is placed the temple of Siddheswara. The Lingga, which represents this deity, is supposed to have been placed there by Ban Raja, of whom I have given an account in the topography of Dinajpur; and, strange to say, it is in obedience to the orders of this infidel (*Asur*), that the people worship in Patalgangga. On the outside of the temple, in a small porch, are two large images, called Bhairav, Bhairavi, although both are alike, and represent the spouse of the great god with her two sons. One of them has an inscription, which seems to consist of various scrawls made at different periods. One only is legible by my people, and merely states that a

sinner had written it, but the sinner modestly conceals his name.

The number of people who receive instruction in this division has increased the influence of superstition. At Udaravir, a little north from Ram Gaya, a Rajput, about 200 years ago, was killed by a tiger, and became a devil. A temple, under the denomination of a Pindi, has been erected to quiet him; and the same has been the case with Thethari Pal, a Dosad killed in the same place and manner. Another Udaravir has obtained the honours of a devil (*bhut*), by having been killed in war by the Kol. Every Monday and Friday from 20 to 50 people make offerings, entertain Brahmans, or give sacrifices. During the whole time a person of the Koeri caste, who is called the Bhagawan Bhakta (worshipper of God), sits by the monument, speaks nonsense, and is considered as inspired by the demon. The office is hereditary, and it is alleged, that those who enjoy this privilege of speaking nonsense most unaccountably receive no emolument, the whole profits going to a family of Srotriya Brahmans. Many persons pray to Maha Maga as to a gramdevata, and each low caste has its own deities, who are worshipped in the same manner.

#### Section IX Division of Jahanabad

This is a small jurisdiction; but, except that a detached portion is surrounded by Arwal, it is tolerably compact, and the office of police and court for deciding petty suits is conveniently situated.

The Commissioner, who decides petty suits, is also Kazi for one of the Pergunahs, of which the division consists, and there are 4 other Kazis, who appoint Nayeps to officiate for the poor. There are 5 houses of Pirzadahs all endowed, but they go abroad. They are infested by interlopers.

Seven parts of the Hindus have no spiritual guides; nine parts have that advantage; but very few know their sect. One part is under the guidance of Brahmans; five parts are under that of the Dasnamis, of whom there are two houses rich, and fifty poor, all unmarried; one part adheres to the Ramanandis, of whom one unmarried chief has a whole village, but five unmarried men are also employed as instructors.

A small portion of this division is, or rather has been slightly inundated; but it is said, that for some time the inundation has been gradually decreasing, and for two or three years has been scarcely observable. The whole is a fine level country fully cultivated, and beautifully planted. There are three brick houses, one of which is an old Dutch factory: 200 mud houses of two stories are almost all tiled. There are 400 houses with tiled roofs, and one storey high, with mud walls, and 1000 round hovels like bee-hives. The remainder consists of huts with mud walls, mostly thatched with rice straw. Jahanabad is a good country town, containing about 700 houses, with a cloth factory belonging to the Company, and dependent on Patna; and is the residence of a native agent for the making of nitre. The following small market towns contain from 200 to 100 houses, Kasisaray or Mostufabad, Tehatta, Kayemgunj, Paibigha, Kshemkaran-saray, Sekura, Tali, and Kinari.

At Tehatta is a small opium factory dependent on Patna. The only place of Muhammedan worship at all noted for holiness is the tomb of Bibi Kumal, a sainted female at Kangko, where on a certain day, annually, about 5000 people assemble to celebrate the festival called Gazi miyanka-beya. In all there may be 15 petty buildings of brick dedicated to the religious purposes of the Muhammedans.

Among the Hindus the junction of the Dardha and Yamuna at Jahanabad is holy, and about 6000 bathe there annually on the Purnama of Kartik. Near this, in a fine situation, a merchant has lately built a place of worship, where he has placed the grave (*Samadhi*) of a Sannyasi, the ashes of a faithful spouse who burned herself with her husband's body, and image of Ramchandra, Krishna &c. A Sannyasi has been appointed Pujari, and has no hesitation in declaring that the place has been sacred for many years; but he has not had impudence to dream, nor to contrive any sort of miracle, and the place therefore has attracted very little notice. The square area, in which the small temples of the above mentioned objects of worship have been placed, is surrounded by a wall, at the corners of which are small buildings for the accommodation of travellers dedicated to the service of the gods. Behind is a very slovenly flower garden.

At Dumraul, about 3 miles easterly, is a heap, which is said to be the remains of a Chero Raja's house, whose name was Maga, and who was a Kol. The Cheros, according to the traditions here, possessed the country until about 1000 years ago, when they were expelled by a Saiud Ebrahim (Mulek bayo), who came from Dilli. Futeh-Singha, uncle of Raja Mitrajit, is said to have opened this heap, and to have found wooden doors and windows among water; but some hornets having attacked the people, and this being considered as an indication of divine displeasure, the place was closed. The merchant afterwards, who built the temple at Jahanabad, supplied himself with materials from this ruin, and I observed a

broken column built into the stair. The people of the village say, that, so far as opened, it consisted of many small chambers filled with rubbish. It is an oblong heap, which must have formed a considerable building, without having in its vicinity any traces of fortification, or of a town. Near it is a small tank.

At Salonda south from Jahanabad is another similar heap, said to have belonged to the same chief.

At Kangko, E. from Jhana 2 coses, is a heap said to be the ruin of the house of Kangka, a chief dependent on Maga, and of his wife Kekayi Rani.

There are about 100 mud forts built by the ancestors of Zemindars, and now entirely deserted.

#### Section X : Division of Daudnagar

This is a jurisdiction of a moderate size, but not very compact, as a long corner of Ramgar projects into its northern side, while the N.E. corner runs out in a very sharp angle. The office of police is placed at one side of the jurisdiction, and there has for some years been no court for the decision of petty suits; from which the natives have suffered considerable inconvenience.

In this division two Kazis have a jurisdiction, and appoint Nayebs or Nekah-khanis to attend the poor. The Pirzadahs of this division, at least 500 houses in number, are mostly, if not wholly, descended from Mahabub Sobhani, a saint buried at Bagdad. He had eleven sons, one of whom, Abdul Keza, left a son Muhammed Kadri, that came here, and destroyed the infidels. He was buried at Amja, where his descendants have 3 whole manors, and some portions of others, but have branched into so many families that they have become necessitous, and wander about soliciting employment. Notwithstanding this they are infested by interlopers. Shah Munzelutali is considered as head of the family, and takes the title of Gadi-nushin which is always given to the chief Pirzadah of this place.

No less than three quarters of the Hindus are under the influence of spiritual guides. Dividing these into sixteen parts, one half part is of the sect of Sakti, and four and a half parts of the sect of Siva. Of these five parts two follow the Brahmans, none of whom has pre-eminent authority, and three parts follow the Sannyasis. There is a house at Deokund under Jay Puri Mahanta, with whom about 20 unmarried persons reside. There are besides 9 Marais or inferior houses, some depending on Jay Puri, and some on others, some occupied by married persons, and some by those who have resisted temptation. In all there may be 100 of the latter class, and a few of the former, who act as spiritual guides. Five parts are

attached to Nanak. There are many vagrant instructors of this sect, but only three Sanggats. Two of them depend on Harcharandas, who reside in Shahabad; but one of them has become mutinous, and gives his superior no share of the profit. Six parts are Vaishnavs, chiefly under the guidance of Sakadwipi Brahmans, who worship Rama, of whom Rituraj of Vagiswar, and Jagannath Misra near Goh, have a large proportion of the flock, especially the former. One Akhara of unmarried Ramanandis has some adherents, and a married Ramawat also has others. A few are followers of Kavir, and a certain Bhagawandas, a man of some learning, has lately set up as an instructor; but vagrants still retain almost an entire possession of the herd. A house (*Kungja*) of Radhaballabhis, where some persons dedicated to God (*Goswamis*) reside, has some adherents.

This division has been a good deal neglected, and the poorer lands are in general waste, and in the dry season look very dismal, being covered with stunted thorns (*jujubs*) without a pile of grass. There are however many plantations, in which much good land is wasted, as the poorer soils are perfectly fit for the purpose. Some of the best land even is neglected, and is chiefly occupied by poor looking woods of the Palas (*Butea frondosa*). There are 15 brick houses, 200 mud walled houses of two stories covered with tiles, and one-sixteenth of the whole are similar, but thatched: two-sixteenths of the whole are mud walled cottages of one storey covered with tiles; the remaining huts have all mud walls, but are thatched, ten parts with grass, and three parts with straw. Daudnagur is a large country town, which, including Ahamudgunj, contains, about 8000 houses; but is a very poor place. Some of the streets, however, in Ahamudgunj especially, are straight and wide; but the greater part consists of miserable crooked lanes called *gullies*. The best streets are very irregular, and often terminate in a lane, or are interrupted in the middle by a hovel. Daudkhan, in the part of the town named after him, erected a handsome inn (*saray*), surrounded by a rampart of

brick, with battlements and loop holes, and strengthened at the corners by bastions. It has two large gates, and probably was intended as a strong hold; but called an inn to avoid the jealousy of government. It is occupied by many of his descendants, whom the subdivision of the property has reduced to indigence. His son Ahmud Khan built a real inn (*saray*) in the part of the town which has taken his name, that is, he allowed the inn-keepers (*bhathiyanas*) to build their huts by the sides of a long wide straight street which he secured at each end by a mud gate, where a guard was placed to protect the traveller. The only other public buildings worth note are a small Imamvara in good repair, where the memory of the grandsons of the prophet is celebrated; and what is called a chautara, where the descendants of the above-mentioned chiefs occasionally sit in state, or to transact business. It consists of three stories gradually decreasing in size, and each surrounded by an open gallery covered by a pent roof. On one of the sides are some irregular buildings for stairs or retirement.

The chautara is constructed of mud and wooden posts with a tiled roof, and is a very mean looking work, but is said to be an exact model of a celebrated building at Jaypur. That however is constructed of stone or marble; but the design deserves no recommendation, and seems to have been borrowed from the Chinese. Almost all the houses of Daudnagur are built of mud, and covered with tiles, and are more comfortable than the lower classes in the country usually possess, but in the whole there is not one fit to accommodate a person in the rank of a gentleman. It contains a cloth factory dependent on the commercial resident at Patna, and a factory of the opium agent at that city. Besides Daudnagur there are the following towns containing from 500 to 1000 houses: Shumsher-nagar, Agahurgunj, Upraha, Hasunpurah, Humidnagar, Deohara, Awari, Goh, Obara, Bel, Ramnagar, Kodayo, and Bharar.

Except the small Imamvara above mentioned, the Muhammedans have no place of worship worth

notice. There are indeed about 100 endowed monuments of saints, each under the care of a Fakir, but they attract little or no attention.

Several of the family descended of Daudkhan have been buried in monuments pretty considerable in size, but not handsome. The tomb of Ahamud Khan is however, considered holy, and a few make offerings.

At Deohara a part of the Punpun is considered holy, and is called one of the 6 great Tirthas of Magadha, namely Punpun, Gaya, Rajagriha, Baikuntha on the Pangchane, Dohadanda also near Giriyak, and Chyaban Muni. The two last are no longer frequented. The others have been already described. At this place most of the pilgrims from the west of India, as they pass to Gaya, perform ceremonics for the manes of their deceased parents. About a cose south from Deohara is a temple, said to be that of Chhinnamasta, who, according to the Pandit of the survey, is a female deity so sanguinary, that she cut off her own head to drink the blood. Being curious to see how this practical bull was represented, I went to the place, and found that it was a small temple of mud, erected on the ruin of a Mandir, which has been probably larger than that at Koch, but not so large as that of Buddha-Gaya. Round it are several Linggas and tombs (*Samadhis*) of Sannyasis, but there are no traces of other ancient buildings. On approaching the temple I found two Pujaris reading prayers, having probably heard of my intention to visit the place. On looking into the temple, I was greatly disappointed, in place of the blood thirsty demon, to find the goddess represented by a young girl very familiarly seated on a big fellow's knee. The proper image should have represented her dancing on a man and woman in the act of sin, and with 3 streams of blood gushing from her neck. One stream should have fallen into her mouth, she holding her head in her hand; another should have flowed into the mouth of a serpent, and the third into that of a Jackal. Such, I am told, is the orthodox representation of Chhinnamasta. The people here have been contented to

fetch, from some temple of the Buddhists, the first image that came in their way. Near it are placed an image of a Buddha, sitting in the usual posture, and several fragments of other images, all of which receive a share of the oil and red lead, that are offered. A considerable number of people assemble annually for this worship. The people have no tradition concerning the old temple. Deokund is a sacred tank, near which is a small temple of Siva, which has communicated its name to a village named Sivgunj; where from 10 or 12 thousand people bathe on the Sivaratri. Three or four thousand assemble on the Purnama of Kartik, at Barari, and bathe at the junction of the Madar with the Punpun.

Near this at Manora, about 8 miles southerly from Daudnagar, are some remains of antiquity. A little way east from the village is the foundation of an old temple, which has probably had the form of a spire, the walls being very thick, and the cavity within being a square of about 10 feet in diameter. There is no appearance of there having been a porch, or any other building. The image (No. 201), which has been worshipped, remains in its place, seated as usual on a throne, and represents a Buddha, and, although called Buddharup, continues not only to be an object of worship, but the priest is a Brahman, and has the title of Pathak, which is given to learned men. The fellow seemed to be ashamed, and kept out of my way. The inscription begins with the usual form of dedication, and has been probably followed by the person's name, by whom the image was erected, but has suffered so much, that this cannot be discovered. In this temple, besides Buddharup, are two Linggas, and one of the male images, usually called Vasudeva, but here called (Mahamaya) the great mother. A military Brahman, owner of part of the village, who came out to serve as a guide, said, that there was absolutely no tradition concerning the place; but he was probably afraid, that I had come with some evil intention; for a Dosad told me, that every one knew that the place had been built by the Kol, and that he would

show me the ruins of their Raja's house. He accordingly took me about 200 yards north, where there was a heap of bricks about 20 yards square, and of inconsiderable elevation, on which two Linggas had been placed.

About 2 miles northerly from Manora, at a village called Bantara, is a heap of bricks, which at Daudnagar is called the house of a Kol Raja; but the people on the spot attribute it to the Cheros. It is about 20 yards square; and, although many bricks have been removed, it is still about 20 feet high, and has more the appearance of having been a temple shaped like a spire than a house. The idol is probably buried in the ruins, but on the top are lying two broken small images of the kind usually called Haragauri, but here called Asoka Bhakta, which I suspect is the true name, and has a reference to Asoka, the founder of Buddha-Gaya, although it may merely signify that it frees the worshipper from misery. The dominions of the Kol Raja, are here supposed to have extended from Baidyanath to Banares, which would imply that they were not destroyed by the Moslems, as Banaras at the time of the Muhammadan conquest was subject to Kanoj. The chief Raja or king of the Kols had three great fortresses; Kabar in this district, Kutumba in Ramgar, and a third in Shahabad.

The only other remains of former times are mud forts built by various modern Zemindars, all in ruins.

## CHAPTER I

### On the Population.

In the topography will be found an account of the manner in which I have formed an estimate of the number of inhabitants in the city of Patna. In the town of Danapur the native officer of police, under the authority of the general, gave a statement of the number of houses. With regard to the other parts of these districts I have followed the same plan that I did in Bhagalpur and Purniya: from various statements and considerations I have conjectured the number of men required to cultivate each division, and then made an allowance for the other classes of society according to estimates given by the most intelligent persons that I could procure. In doing this, however, I experienced much difficulty. In the districts hitherto surveyed, the distinctions of Sukhbias, Khoshbash, and Chasas, are pretty clearly marked, the latter giving the whole agricultural population; but in these districts this division is unknown, and the people are divided into Ashraf, Bukals, Pauniyas, and Jotiyas. The Ashraf are a kind of gentry, and consist of the high castes, both Muhammedan and Hindu; namely, Saiuds, Pathans, Moguls, Brahmans, Kshatris, Rajputs, Kayasthas, and all merchants pretending to be Vaisya, among whom are included the Jainas or Srawak. Some rich merchants of low tribes endeavour to squeeze themselves into this rank; but although admitted by their poor neighbours their claim is considered illegal. Although the Ashraf have abundance of pride, and as little inclination to work as any other gentry, they have multiplied so enormously, that abstinence from manual labour is no longer practicable: and by far the

greater part of them not only have lands, which they cultivate on their own account by means of servants or slaves; but a very large proportion cultivate with their own hands. The poorest of them, however, abstain from acting as servants, and they only work on their own farms. The profession of a ploughman, on account of the labour which it exacts from the sacred ox, is by the Hindu considered abominable, and in order to shun degradation in the opinion of their neighbours, even the Muhammedan Ashraf in general avoid this labour. In some places, however, the Rajputs, Pathans, and military Brahman, neglect this precaution, and the known ferocity of their habits secures them the possession of rank. The other poor Ashraf hoe, weed, sow, transplant, water, and reap their own fields, and hire men to plough. This will account for the large extent in many cases said to be cultivated by one ploughman: he has two teams of cattle, with which he works the whole day, and every other labour is performed by other persons. A few merchants also, as I have said, belong to this kind of gentry. The Bukals are traders of low birth, and abstain altogether from rural labour, although a few have farms; but these are cultivated entirely by servants. The Pauniyas are artificers; and many of these have not only farms, but hold the plough or labour the earth with their own hands; and either cultivate the ground, when they do not find employment at their trade, or one brother cultivates the farm, while another follows the duties of his profession. They often act as day labourers. The Jotiyas are those, whose proper duty it is to plough. A great many of these have no land, and partly act as servants, and partly as day labourers. The demand for such, owing to many of the ploughmen doing little other work, is very great on the farms of the more wealthy Ashraf.

In order, from the total number of ploughmen required in each division, to be able to calculate the other classes of society, it was necessary to construct the Fifth Statistical table, in which an estimate has been made of the proportion of the

different classes of society actually engaged in agricultural pursuits.

Domestic servants are of all classes, and even pure Brahmans are occasionally employed as such by persons of low birth. I have not therefore, on this account, made any distinction, the number being so small every where except in the city of Patna, that the separation would produce little or no difference in general calculations. In the city of Patna the day labourers, porters, servants and other labouring classes have been thrown into the class of Jotiyas; but the number employed there in agriculture is quite trifling; and to this any one must carefully attend, who wishes to use the tables in calculation.

In the districts hitherto surveyed, on account of their insalubrity, I have allowed the men capable of labour at one fifth of the population; but, the people of these districts being more healthy, I here allow the men fit for labour to amount only to one in four and three quarters of the whole people. On this foundation we shall have 33,54,420 people on 77,64,480 bighas of occupied land, or 2.51 bighas for each person, as is stated in the 4th statistical table.

In each division I procured from intelligent persons, especially the officers of police, an estimate of the number of houses belonging to the four different classes, into which the population is usually divided, and this is given in the Sixth Statistical table which, as will be observed, differs very considerably from the number of houses, that results from my calculation, which is given in the 7th table, and on the whole considerably exceeds what, I think, can be reasonably allowed. My calculation is strongly confirmed by the inquiries of the Pandit, who having been directed to inquire after the number of families in each tribe of Hindus, in each division, gave in a list, amounting in all to 3,37,743, less only than my conjecture by 17000 houses, or about 2 per cent, which is a very near coincidence. It must be observed that in the list of tribes, which will subsequently be given, I have not in many cases adhered to what was

stated by the Pandit, especially in the agricultural tribes, concerning whose numbers I procured other calculations, that appeared to me more correct. In particular I have diminished greatly his numbers of the military and agricultural Brahmans, and have increased his numbers of the Kairi Kurmi Musahar and other low cultivators. I do not think, however, that on the whole the amount of the population given in the Fourth Statistical table is very materially wrong: but more reliance is to be placed on the total amount than on the particulars.

In this table have also been stated several particulars which affect, or might be supposed to affect population; and some other such particulars are detailed in the 14th table, where the education of the people is explained.

The number of men said to be absent in the regular army, when I travelled through these districts, was stated to be about 1150, which could have no sort of influence on a multitude so immense. Since that time a considerable levy has been made; and, although a great many of the recruits came from the north side of the Ganges, or from Shahabad and Bhagalpur, at least 800 entered from these districts. The poor gentry (Ashraf) indeed, of these districts are excellently adapted for soldiers, being hardy men of high spirit.

A vast proportion of the Ashraf, consisting of a great part of the military Brahmans, Rajputs, Moguls and Pathans, consider themselves as soldiers by birth, and it was stated that in the two districts there were about 37,000 men who thought themselves dedicated by birth to the use of arms, who were willing to be employed as irregulars or messengers, and who have predatory inclinations, although of late this latter disposition seems to be on the decline. Of these about 4,500 are said to be employed at home, 4,600 had gone abroad in quest of employment, and 2,300 strangers have here found service. This, therefore, cannot in any considerable degree affect the population. The men of these districts are much better suited by

personal endowments for this employment than those farther east are. The civil service produces no great change. It is estimated that 3,800 men had left their respective districts for employment, that 2,300 strangers have here found service, and that 700 have come in search of employment. Almost the whole of the commerce is carried on by natives of these districts, or by people from other countries, who have been entirely naturalized. On the whole, the people here are of a domestic turn, have an aversion to going abroad, but at home are in general abundantly industrious. In the greater part, however, of Nawada and Sheykhpurah indolence is very generally prevalent, and towards the southern boundary of these divisions the habits of the people are almost as bad as those of the wilder parts of Bhagalpur.

When the English took possession of these districts by far the greater part was in a very wild state, and the southern half, after having been repeatedly plundered by the Mahrattas, had fallen into a predatory anarchy, very nearly as bad as that which prevailed in Bhagalpur. The Muhammadan chief of the tribe of Mayi, and the Rajas of Tikari at the head of the Domkatar Brahmans, were the principal leaders in these dissensions, which fortunately, however, were not embittered by the difference of religion. On that head the chiefs seem to have enjoyed a liberality that shames our European chivalry.

It farther happened fortunately for this district, that Mr. Cleveland's system of conciliation was not attempted, and that a more adequate land tax was imposed. The consequence has been, that most parts of the district are as fully occupied as possible. The whole probably would have been so, had not some very large portions of free lands tended in some divisions to encourage neglect and sloth, and had not some remnants of the Ghatwal system ruined the southern boundary of Nawada and Sheykhpurah.

Except at Patna and Gaya, the manners of the women are exceedingly strict, and the men are intolerably jealous. In some parts I found it consi-

dered by certain classes, even of Hindus, as an intolerable outrage not only to speak of a person's own female connections, but even to mention the sex in the most general manner; and any discussion of the female customs gave many persons the utmost disgust. This jealousy prevails every where, except at Patna and Gaya, which I believe are the only places where there exists to a considerable degree any just ground for suspicion.

In most parts the women are virtuous, and so slovenly as to be little temptatious. Gaya is no doubt a place where the manners of the women are exceedingly corrupt, and at Patna and Dnapur there is a considerable number of prostitutes; but many fewer in proportion to the size of these places than is common in Bengal. In these respects Behar is nearly on a footing with Bhagalpur; but here the custom of premature marriage is not quite so prevalent; and it must be observed, that in these districts this custom is by no means such a check on population as in Bengal, for there the girl usually begins to cohabit with her husband when she is 10 years of age, but in this district the girl remains at her father's house until the age of puberty, and of course her children are stronger, and she is less liable to sterility. The same, I am assured, is the custom in the western parts of Bhagalpur. The effect of the virtue of the women, however, in increasing the total population can be considered as next to nothing, no places in the two districts having increased more rapidly in population than the vicinities of Gaya and Munger; both places as corrupt as any in India, and perhaps not much inferior to London. The great number of persons of high caste in these districts augments very considerably the number of widows, who continue single; which is no doubt a trifling check on population.

The practice of inoculation for the small-pox is very general every where, except in the division of Behar, where the belief in the efficacy of prayer unfortunately prevails; and in Bakipur, where many Moslems reject the practice as an impious temptation of Providence, and where the attempts

to introduce vaccination have occasioned restraints. The distinction of those who admit, and those who reject inoculation, has in general become hereditary; but in the western parts of the Behar district I heard it alleged, that many families which formerly rejected inoculation had lately, at the instigation of the European surgeon at Arah, betaken themselves to the practice: the people however could not inform me of the gentleman's name, to whose exertions they are so much indebted.

Notwithstanding the most laudable exertions on the part of the gentleman employed, the vaccine has made very little progress, and on the whole appears to me to have done injury. With a view to its encouragement, obstacles have been put in the way of the inoculators for the small-pox, so that although the number, that has been vaccinated, is great, when considered as the work of one surgeon, many more have, I believe, been deprived of the advantages of inoculation, to which, when it is so general as in these districts, there can be no objection. To render the vaccination of any use it must be carried on by native practitioners, and here that has not been attempted. This I am persuaded has been judicious, as the carelessness of the native practitioners would very often indeed induce them to rest satisfied, when the operation had failed, and would not only bring discredit on the practice, but might expose many to the danger of the small-pox, who might have been saved by inoculation. I am therefore, clearly convinced, that all constraint laid on the inoculators for the small-pox is highly unjust, and that they should meet with the most full protection of government. Further, I am persuaded, that until natives of discernment can be procured, who will undertake to carry on vaccination, the practice should be confined to a few principal stations, from whence Europeans may be supplied with matter, when it is wanted for their children. The natives in some parts, at least, especially in the town of Behar, have evidently been prejudiced against vaccination by false re-

ports; such as that many have died of the operation; and that many, on which it has been performed, have afterwards been affected with the small-pox.

Fevers are in general less common than even in the most healthy parts of Bhagalpur, and nowhere are near so prevalent as in the bad parts of that district. Every where at a little distance from the Ganges, except in the woods of Nawada, the country, for a warm climate, is highly salubrious, and the bad parts of it are not worse than Bhagalpur, which is reckoned one of the most healthy situations in Bengal. It is said that until within these two or three years, the country was still more healthy than it now is, a circumstance which seems to me highly probable, as it is now overstocked with inhabitants, and in all probability the mortality will increase, until it becomes as great as in the vicinity of Moorshedabad, which was a healthy country until overwhelmed with people. The autumnal epidemic is always most severe, unless it be in the wilds of Nawada and Sheykhpurah, and may be so there also, although I omitted to inquire concerning this circumstance. The febrile disease (*nakra*), attributed to an affection of the nose, is very troublesome, the same person continuing for years to have attacks from six to twelve times a year. Fluxes are not so common as in the north-east of Bengal, nor are choleras frequent. The *sannipat*, or temporary swelling in the throat with fever, occurs at all seasons, but is not common. In some places it is called *nuzlah*. Both kinds of leprosy are nearly on the same footing as in Bhagalpur. The great leprosy (*kor*) is here divided into two kinds; the *raktabikar*, which affects the extremities, and is supposed to originate in a diseased state of the blood; and the *sunbaheri*, in which the skin chiefly is affected. *Sunbaheri* is a Persian word, and a Brahman physician says that the Sangskrita name of this kind is *Bad-Rakta*, but he just reverses the application of the two names, and although *Rakta* is Sangskrita, *Bad* I believe is a Persian word. There is, however, reason to think that there are two

varieties of the disease, that differ much both in symptoms and virulence; the one attacking the small joints and the other the skin, of which it renders large portions totally insensible. The prejudice against the unfortunate persons seized with this dreadful malady is so great that some of the lower castes, when seized with it, cause themselves to be destroyed. They are placed in a boat, and, a pot of sand being tied to their necks, they are carried to the middle of the Ganges, and there thrown over board. The people thus drowned are perfectly willing, both because they are miserable and helpless, and because they think that the sin to which the disease is attributed will be removed by their dying in the sacred stream; and they cannot afford to have the forms of expiation (*Prayaschitta*) performed, as is usually done for the Brahmans or wealthy persons that may be afflicted with this disease. The books of law (*Dharmasastra*), I am told, condemn this kind of expiation by drowning, or rather say, that the expiation by ceremony (*Prayaschitta*) is the only one effectual; but a passage of the *Mahabharat* is interpreted so as to recommend the drowning, and, where perfectly voluntary, it perhaps saves the unfortunate wretch from much worldly suffering. I saw no person that was entirely white, but I heard of eight or ten that are in that state.

The chronic swelling of the legs, throat, &c. are not, in proportion to the number of people, more numerous than in Bhagalpur. That of the throat is in general attributed to the persons having long resided on the northern side of the Ganges. I heard, however, of several instances of persons who had the disease, and who in the whole course of their lives had never left Magadha. There is, nevertheless, a great disparity in the proportions of those affected on the two banks of the Ganges; and I think that this can with difficulty be accounted for on any other principle, than some condition of the waters flowing from the northern mountains being the chief occasion of the disease, for in every part where this water flows the disease is common, although the climate of the northern

parts of Bengal differs considerably from that of Tirahut. Rheumatism is not so prevalent as in Bhagalpur, owing apparently to the houses being much warmer. There is a species of lameness, called *kungja* in the Sangskrita language, and *maghaiya langra* in the vulgar dialect, as it is supposed to be peculiarly prevalent in Magadha, and in fact it is very common in Patna and its immediate vicinity; but I observed it nowhere else, although I am told that it prevails in every part of both districts. It attacks all ages and both sexes, and after continuing a year or two is considered incurable; but some have recovered after having been affected for several months. It seems to consist in a weakness and irregular motion of the muscles moving the knees, which are bent and moved with a tremulous irregular motion, somewhat as in the chorea, but not so violent. When the disease has lasted some time, and has become confirmed, the legs suffer emaciation. It is not accompanied by fever, but in the commencement is often, though not always, attended with pain. It is attributed by some to eating *khesari* (*lathyrus-sativus*), but this seems fanciful, for although in Magadha this pulse no doubt enters largely into the diet of the poor, it does no less so in that of those in Matsya (Dinajpur), where the disease is as rare as in any other part of the world. By others it is attributed to sleeping on *kodo* straw, an opinion which deserves more attention, for the grain of some fields of *kodo* possesses narcotic qualities, probably, owing to some weed intermixed with the real grain, and the stems of this weed may emit narcotic exhalations very capable of affecting the health.

## CHAPTER II

### ON THE CONDITION AND MANNER OF LIVING OF THE PEOPLE

On this subject, as in Puraniya and Bhagalpur, I shall chiefly confine myself to some observations on the different heads of expense. In the 7th table is given an estimate, similar to that contained in the 5th table of the Bhagalpur papers, dividing the population of each division into classes according to the number of persons in each family, and subdividing each class according to the various rates of expense which they are supposed to incur. It must here also be observed that the expense of the lower ranks seems fully as much exaggerated as in Bhagalpur, although on the whole the people here no doubt live better, except in Nawada and Sheykhpurah, where they seem to me fully as poor as in the worst parts of Bhagalpur. The sub-division of property has banished almost everything like the splendour of rank from these districts, except just about Patna, and there the natives of wealth are fond as usual of a numerous and disorderly attendance, and not only parade with the emblems of rank usual among themselves, but are emulous of European equipage.

It is alleged, but with what truth I know not, that some of them of the highest rank by their fondness for show have given offence to Europeans in power, who have in a very public manner checked their parade by, for instance, breaking their silver sticks, or compelling them to dismount, and stand with joined hands, as the European passed. Although perhaps, strictly speaking, the persons may not have been entitled to wear such badges, of distinction, and although the equipage of such persons in a narrow dirty street may have given considerable inconvenience to the European passing; yet such exertions of authority are so totally unwarrantable, and show

such a mean vanity, that I give little credit to the reports. At the same time they are so general among the natives, and are mentioned with such disgust, that a regulation on the subject would, I am persuaded, do much good. If it is intended that certain insignia are to be confined to the officers of government, or others who have a special licence to use them, all others, who presume to do so, may be punished by a regular complaint, but even on this supposition it must be considered as a most unwarrantable outrage for a person, who is not a magistrate, to seize these insignia on the street, to cause them to be broken in a summary manner, and to inflict public disgrace on a man, whose only fault has been the indulgence of an idle vanity. The other outrage of forcibly compelling persons of very high rank, or even of no rank, to dismount from their horse, elephant or carriage, on the passing of a judge of appeal, magistrate or inferior officer of government, surpasses in extravagance of insolence any thing, of which I have heard. During the Dutch government at Batavia I observed, that all carriages drew to a side to allow that of the Governor and members of Council to pass, and it appeared to me that such a mark of distinction to the heads of a great government is highly decorous; but I observed, that most of my countrymen, who were on the spot, considered it as an intolerable grievance, and in the execution made all the resistance in their power: what therefore must the natives of rank feel on such humiliations as, it is alleged, have been here demanded of them?

Although the natives here are of a warlike disposition, and although all the higher ranks keep arms at home for their defence, they are fast abandoning the custom of going abroad armed, which is highly to be commended, especially among a people naturally inflamed with jealousy, and on that account inclined to assassination. Marriages are here still more outrageously expensive than in Bhagalpur, and are the principal cause of ruin. Funerals are much on the same footing as in that district. In Sheykhpurah the

practice of hiding treasure in the earth is said to be still very general, and in other parts of the district the traders of low caste are generally accused of the same species of precaution; for which the number of house-breakers seems to be a valid apology. Everywhere on common occasions the Hindus of rank are exceedingly parsimonious, to which indeed they are compelled by their profusion at marriages. The brick or stone houses are in general built in a very bad style, with stairs, floors, windows, and chambers miserably small and awkward. The greater part are built with clay for mortar, but have flat roofs covered with plaster. The small number of houses, that are built of rough stones with clay mortar, where such materials are so abundant, is a clear proof of extreme poverty. In most countries so situated, the meanest hut would be built in this manner. Houses with mud walls and two stories are called *kothas*. In general, as in Bhagalpur they consist of only two apartments, one above the other, and what I have said in my account of that district is entirely applicable to most of those here; but in P'ulwari especially I observed some large houses of this kind, and with care in smoothing and painting the clay, such may be made very neat and comfortable; but externally at least, little or no pains are in general bestowed on these operations, and the walls are more rough and unseemly, than could be well conceived. With respect to the inside I cannot judge, the manners of the natives precluding strangers from the interior of their houses. Many of these *kothas* are tiled, and for people of easy condition such houses seem the best fitted in the present state of the country. It is true, that the tiles require constant repair, and that without precaution, they are intolerably hot; but a slight terrace of earth over the upper storey, and under the tiles, would entirely obviate this evil. Many of the *kothas* are however thatched, and in most parts of these districts this is an unpardonable waste of forage, for grass fit for thatch is too scarce to be in general procurable, and straw the only dry forage, is commonly used. In some

parts the terraces of earth, which serve for floors or ceilings, are strengthened by the addition of the calcareous concretions called *kangkar*; and, where these are plenty, this seems to be an improvement, as it renders the floor harder, and not so easily penetrable by rats, snakes, and other vermin. Where the *kangkar* is not found, broken pots would probably be equally effectual. Most of these *kothas* have wooden doors and window-shutters; but these are to the last degree rude, and are seldom if ever painted. Glass, or even mica although very plentiful in the district, are quite out of the question; although in the cold or rainy seasons either would be very comfortable, and the mica would have the advantage of concealing entirely the women, while it admitted light.

In Gaya and Patna the chief ornament of the houses consists of carved wooden work in the front of the galleries, and in some few houses, both of brick and mud, this has a tolerable effect; but it exposes the whole to the danger of fire, and should be discouraged. Some of the galleries are painted, and amidst the dismal hue of naked mud, or slovenly brick walls, the gaudiness of the colours and tinsel, were they kept tolerably clean, would have a good effect, although the painters caricature the gods, heroes, and beasts, in the most barbarous manner. The huts here, although far from neat, and although dark and close, having seldom any aperture but one small door, are so far comfortable, that, having mud walls, they exclude both rain and cold, and are not so hot as those made of bamboos, mats or reeds: some of them are tiled, and with a clay terrace under the roof. Wooden doors and glass windows are far indeed removed from hope; and as yet such houses, even without these extravagant luxuries, are almost entirely confined to wealthy artists and traders in a few country towns. The farmers and decent artists have huts similar, but covered with thatch, and in the construction of their roofs they are exceedingly rude. Although of the shape usual in Bengal they are too flat, and the thatch, which in that country is very neat, is here quite

the contrary. The roof is commonly supported by the walls, and a ridge-pole running from one gable-end to the other, and unless there is a gallery, has neither posts nor beams. Each hut usually consists of one apartment 11 cubits long by seven wide, to the front of which, if the occupant is a trader or artist, is added a narrow gallery to serve for a shop. If the family is numerous or wealthy, additional huts are built: but in common an ordinary family with all its effects is usually squeezed into such a hovel, a wretched shed for cooking, and a hut for the cattle, complete a small farmer's dwelling; while the addition of a second hut, and of a granary like a large bee-hive, forms what is considered a comfortable abode. The huts built with walls of hurdles are confined to a few of the wilder parts of the district. Here even huts shaped like bee-hives, and called *marki*, have usually clay walls, and are chiefly occupied by Rajwars, Musahars and Bhungiyas, all probably aboriginal tribes.

The fence round the yard, contiguous to which are built the various huts, of which a native habitation consists, is usually a mud wall, and in most villages there is no space intervening between these enclosures, nor is the area planted, while the thatch is not even defended by gourd leaves from the sparks of any fire, that may be kindled. Fires are therefore exceedingly destructive. On the southern boundary the houses are usually separated by small plots, which are sheltered by arbours of leguminous creepers, a good custom, which ought everywhere to be encouraged. In ordinary houses there is scarcely any furniture except bedsteads, earthen pots, a spinning wheel, and a rude knife cleaver, and such like implements. Persons in easy circumstances add some copper vessels; but carpets, chairs, tables, or anything like decent furniture, are confined to a very few families indeed. Bedsteads are of the same descriptions as in Bhagalpur, and fully as common.

The Hindu men of rank have on high occasions adopted the Muhammedan dress, only they button their robe on the contrary side, while most of the

Moslem women in ordinary dress use the Hindu petticoat or wrapper, while some Rajput women use long drawers like the Muhammedan ladies. The wrapper and veil in one piece (*sari*) seems to be the proper female dress of Magadha, as the women of the Maghaiya Brahmans use it whenever they cook; but the petticoat (*lahangga*) and boddice (*korta*) from the west of India has made great progress, and more than a fourth of the whole women would seem to have adopted this dress. Turbans are in very general use among the Hindus, but the Moslems in undress frequently content themselves with a little muslin cap. The people here are not quite so scantily clothed as in Bhagalpur, but still the poorer classes suffer much from cold.

In Patna and the larger towns there are many clean people; but in country places, I think, dirt prevails fully as much as in Puraniya, and the lower rank seems to have less shame in lousing each other in public, than I have any where else observed. This practice is in particular exceedingly prevalent in the city of Patna. Almost every man has leather shoes, and all those who can afford it use this luxury; but as a pair costs three annas, this indulgence must be managed, and many people, when on a journey, save their shoes by carrying them in their hand, and on approaching their quarters put them on for the sake of decency. Women of low rank wear sandals, so as not to conceal the beauties of their feet; but the higher classes of Hindu women consider every approach to wearing shoes as quite indecent; so that their use is confined to Muhammedans, camp trulls, and Europeans, and of the first class by far the greater part on this subject have adopted the Hindu notion.

One half of the female ornaments consists of brass, bell metal, tin, or tutenague; and of the other half two parts may be glass, and the remaining part may be lac; but the precious metals are much more used than in Bhagalpur, or even in Puraniya. Most of the Ashraf women have a gold ring in their nose; and some for their

fingers and ears. The rich of the low castes have the same. In Patna, Gaya, Daudnagar, Behar, and Bar, a large proportion of the women is as completely bedecked with the precious metals as in any part of Bengal, and 400 or 500 families, chiefly in Patna, use jewels and coral. In Patna the women do not paint much; but in the country most of the Hindu women, whenever they wish to be fine, plaster their whole foreheads with red lead. The customs of anointing the body with oil, of blackening the eyes, and of tatooing the females are much on the same footing as in Bhagalpur; only that very little oil is used, especially by men. Children under three years of age, as is the case every where in Bengal and Behar, are daily anointed, if it can be possibly afforded. Cutaneous disorders are not more prevalent than in Bhagalpur.

The number of people who eat butchers' meat or poultry is much greater than towards the east. At Danapur an European kills very good meat; beef in the cold season, and small meat in the hot. A Muhammedan there also sells tolerable meat, beef, veal, and mutton; but this is entirely for the use of Europeans. Even the richest natives, I believe, do not care whether or not the meat which they use is fat. In Patna a great deal of meat is sold, but it is almost entirely that of goats, and very little beef is used by even the Moslems. Goat meat is also sold daily at Behar, Gaya, Daudnagar, and Bar, and in almost every division are some butchers that kill goats as often as there is a demand. Buffalo meat is not in request. Sacrifices here are not in very common use, except with the Brahmans, Rajputs, and Khatris, who eat only the meat that has been offered; all other castes are chiefly supplied from the butcher. The quantity of game procurable is very trifling. The impure castes have great abundance of lean dirty pork; fowls and pigeons are scarce, and there are no ducks. Fish is in general very scarce, and the fish are chiefly the small kinds found in reservoirs, which become dry in November. Milk is not near so plenty as in Bhagalpur; but as little ghiu

is made, a great many people use milk, although not so many in proportion as in the above-mentioned district. Although goats are very numerous, their milk is seldom used, except by children or sick persons; and the cow and buffalo milk is most commonly curdled, and allowed to become sour before it is used. However a good deal, perhaps six-sixteenths, is taken immediately after having been boiled; for the natives abhor milk, as it comes from the cow. The natives here prepare their food nearly as in Bhagalpur. The common relish given to their food is a curry, prepared of pulse fried with turmeric, oil, capsicum, and salt, as far as can be afforded. By those in easy circumstances curries are also made of meat, fish, and vegetables, succulent, or leafy. The Moslems use onions, and most of the Hindus use garlic, which is purer than onions, which are only used by the lowest Hindus, who often are unable to procure capsicum and turmeric. Brahmins and Rajputs reject both onions and garlic. A few very poor people, who cannot every day procure pulse, collect wild leaves, or superfluous plants of some common crop, such as mustard, which costs them nothing, but the trouble of gathering. In the towns acid seasoning in the form of pickles is a good deal used; but in country places this kind of seasoning is in little request. The quantity and variety of foreign spiceries used is much greater than in Bhagalpur. A great deal more ghiu is also used than in that district. By a large body of the people oil and salt are not procurable in abundance.

With respect to the oil, the quantity considered as a full daily allowance for five persons young and old, varied in different places from 20 to 6 sicca weight,\* the average is 11 s.w. but the highest rate is that of Patna and Sahebgunj, which contain a large proportion of the inhabitants. The second class consumes from 10 to  $2\frac{1}{2}$  s.w. the average  $5\frac{1}{6}$  s.w. The third class is said to use from  $4\frac{1}{2}$  to  $\frac{1}{2}$  s.w. average  $2\frac{3}{4}$  s.w. The fourth class is said to be unable to procure oil daily, even in the

\* The weight of a sicca rupee, about 179 grs. Troy.

smallest quantity, and use it only on high occasions. As usual this estimate contains the whole allowance for the lamp, for unction, and for the kitchen.

The quantity of salt, said to be a full daily allowance for five persons young and old, varied in different divisions from 13 to  $3\frac{6}{16}$  s.w. average  $8\frac{7}{8}$  s.w. The second class was said to procure from  $6\frac{1}{2}$  to  $2\frac{1}{2}$  s.w. average 4 s.w. The third class from  $3\frac{3}{4}$  to  $1\frac{10}{16}$  s.w. average  $2\frac{6}{16}$  s.w. The fourth class from 2 to  $\frac{1}{6}$  s.w. average 1 s.w. Ashes are not used here as a substitute for salt; but a great deal of a salt prepared in Tirahut (Kharnemak) is alleged to be used to adulterate the salt imported from Calcutta, which is mostly of the Bengalese manufactory. Until of late a good deal of salt was imported from the west of India; but means have been taken to stop this trade, which was contraband. Rice is here the staple article of food, except in Duriyapur, Bar, and Sherpur, where little grows, and where there is not wealth enough to enable the inhabitants in general to purchase their food, a large portion living on the produce of their own farms. In every part however of these districts the poor cannot daily procure rice, and live a great part of the year on wheat or other coarser grains, or even on pulse made into cakes or paste; and in a few parts the Mahuya flower, and the kernels of the mango and kind are occasionally used as a substitute for grain. The quantity of cleaned grain stated to be a fair allowance for the daily consumption of five labouring people, young and old, varied in different divisions from 320 to 480 s.w. and the average is 378 s.w.

In the Appendix will be found an estimate of the extent to which the use of various stimulating or narcotic substances is carried; and it must be observed, that on the whole these are more employed than towards the east, and that the use of fermented and distilled liquors especially, is much more general; yet the people are evidently more vigorous, fully as industrious, and by no means more inclined to crimes.

The revenue on palm wine has hitherto pro-

duced but a trifle, and on that subject I continue to entertain the same opinions that I did while in Bhagalpur. The duties, it must be observed, were formerly levied on the tree; and, since they have been placed on the shop, have considerably increased; which may be supposed a demonstration, that the mode of levying the tax which I have proposed, is ill advised; but the tax, although formerly it was nominally levied on the tree, was in fact what was called the 4th part of the rent, which gave rise to endless frauds and vexations. What I proposed is totally different. A certain sum is to be fixed on each tree, and the owner of the land will plant no more than will afford him a sufficient profit. According to the present system, the owners of the trees will infallibly keep the tax at a trifle, as they will raise the rent, until the retailers can afford to give no revenue to government.

Most of the spirit distilled is drawn from the Mahuya flower, but sometimes the extract of sugar-cane gives a cheaper spirit, and is then used. The tax on this luxury has become very productive, nor have I anything new to offer on this subject. The people stated as being addicted to palm wine and distilled liquors, no doubt, are often intoxicated; but they do not so universally drink to excess as is usual in Bengal, where the act merely of drinking is considered so shameful, that no one breaks through the rule of strict abstinence, who has resolution to abstain from excess. Here, on the contrary, many Muhammedans even care not who knows that they drink; but, in general, the drinkers abstain from brutal intoxication. The people here do not in general use betle so much as towards the east; but still a great deal is consumed, especially by the Brahmans, who either abstain from liquor, or conceal their cups, and many of them have their mouths constantly crammed; but in common it is used much in about the same proportion as in Bhagalpur. Tobacco is used in greater quantities, although not to such an extent as in Bengal. A good many women here smoke without shame, especially at Gaya, where the people are most sober, which induces me to

suspect, that among the sex in other places, the want of the stimulus of tobacco is supplied by that of liquor. Fuel, in most parts of these districts, is very scarce and dear, and by far the greater part consists of cow-dung mixed with husks and made into round cakes. Even in the town of Patna these cakes form by far the greater part of the fuel, and for eight or nine miles round, poor women attend carefully every herd of cattle, or even every plough, in order to procure a quantity sufficient. The common fuel used there by the rich, consists of tamarisks and mango-wood, which is very indifferent, and is exceedingly dear, 4 mans (76 s. w. a ser) or 298 lbs. costing a rupee. Near the forests, every one by his bed burns a fire; and, where fuel of any kind can be procured, this practice is general; but in most parts of the district a great many cannot afford this luxury, although stubble, and the woody stems of all kinds of crops that have such, and reeds, are carefully collected for the purpose. In the Appendix will be found an estimate of the proportions of the different kinds of fuel used. In the Appendix also will be found an estimate of the kinds of oil used for the lamp, and of the various degrees in which the inhabitants of different ranks and places enjoy this convenience. In Patna, some Muhammedans use tallow candles, and a few burn wax; but even the Raja of Tikari does not use this luxury, except on the highest occasions, although his clear income at the very least exceeds 40,000/- a year, which in this country is an immense sum. The quantity of oil consumed in religious ceremonies is very small; illuminations on such occasions being neglected.

Although the natives of these districts are exceedingly fond of a numerous attendance and showy equipage, very few, considering the richness of the territory, can afford to indulge in this propensity, although enormous sacrifices have been made in the settlement of the revenue by grants of free land. Raja Kalyan Singha, Raja Mitrajit, Bakurali-khan, Raja Jhaulal, Abbaskule-khan, Abumuhamed-khan, Nawab Mera or Janggali, Mokhtar Bahadur, and Balak-Giri Mahanta are the only

persons of high rank that can afford to support their station with becoming splendour. The Nawab Bakurali has several carriages after the European fashion, but the other persons of high rank prefer the palanquin, elephant, or horse. The two-wheeled chaises after the fashion of Hindustan are mostly hackereys in the city of Patna. In fair weather from Bakipur to Chaok, a distance of about six miles, for going and coming, costs from four to five annas; for there is no regulated price. In the rainy season the price rises considerably higher. The four-wheeled carriages drawn by oxen (raths) are kept by individuals for their own convenience, and many Brahmans do not scruple to use them. Two-wheeled carriages drawn by oxen are here called chhakra, and many of them are hackneys standing for hire in the streets, or in country parts are let from stage to stage. Many of these carriages are provided with two bodies, and serve for either the conveyance of goods or for travelling, as required. Almost the whole of these carriages have their wheels fitted after the manner of Puraniya.

Very few of the ponies are used for the carriage of back-loads, and those that are not used in the chaises are kept for riding; but the people here have very little turn for that exercise. At all the inns (sarays) some ponies are kept for hire.

Palanquin-bearers are very numerous, and many go to Calcutta for service; but most of the bearers supposed there to come from Patna are in fact from Saran, and the two descriptions of people do not live together, those of Patna being chiefly of the Rawani caste, and those of Saran being mostly Kharwars. The former are the most addicted to intoxication. The grand employment for the bearers in these districts is found at marriages, and during three months, commencing about the middle of April, bearers cannot be hired to go any distance, nor without the utmost difficulty can they be induced to go even from one stage to another. Very few persons keep a regular establishment of bearers, but a great many keep palanquins, and hire bearers when they are

wanted. Some bearers again have old-fashioned gaudy palanquins suspended from an immense bamboo, and covered by a tilt, which they hire for marriages; some of the same kind richly ornamented are kept by great families. The others used by ordinary persons are in general exceedingly rude, and are of all the kinds mentioned in my account of Puraniya. The Chandols of Bhagalpur are not used in these districts.

The free male and female domestic servants are of the same kinds as in Bhagalpur, and receive nearly the same allowances, except in Patna and Danapur, where wages are a little higher. Some of the women servants are young, and none are commonly procurable of any age without wages as high nearly as those given to men. A great many poor women as in Bhagalpur gain a livelihood by carrying water for wealthy families, and are called Panibharin. The poor woman gets usually two paysas a month for each pot of water that she supplies daily; and, besides managing her family, and perhaps spinning a little, may gain monthly eight annas, so that she daily carried home 13 or 14 pots of water. If the water is very near she receives only at the rate of half as much for each pot. In Patna the allowance is higher.

The servants of invalids are exactly on the same footing as those in Bhagalpur.

The slaves called Nufur and Laundi are very numerous, and nearly on the same footing as in Bhagalpur; but in most parts of these districts it is reckoned so disgraceful to sell this kind of property, that many masters who can give them no employment, and cannot afford to feed them, allow their slaves to do as they please, and to procure a subsistence in the best manner that they can. Several masters in this situation having died without heirs, the slaves have become entirely free, no one claiming them. In Gaya and some other places the slaves are occasionally sold, and formerly usually fetched a rupee for each year of their age until they reached 20, when they are at their highest value; but in general the price has risen, and in many parts has doubled. The allowance given to slaves is in general more scanty than

that given in Bhagalpur. By far the greater part, as in Bhagalpur, are of the Rawani or Dhanuk tribes, but there are some Kurmis. Such Kurmis, however, as have become slaves, are usually called Dhanuks. Kurmis and Dhanuks born free occasionally give themselves up as slaves, when they fall into distress. All the Rawanis seem originally to have been slaves, although a good many, from circumstances above mentioned, may now be considered as free. Slaves of a similar description belonging to Muhammedans are called Molazadahs, and form a kind of distinct caste, which does not intermarry with the free persons of this religion, although the children, which the highest have by girls purchased for the haram, are considered as nearly, if not altogether equal to those by legitimate wives. Although slavery seems to be pretty universal wherever the Muhammedan law prevails, it would appear to be contrary to the precepts of their prophet; for in these districts they acknowledge that the purchase of a free man is illegal; and, in order to save their consciences, they take a lease of the man, who wishes to sell himself, for 90 years; the children born during the lease are held as slaves without any scruple. The number of domestic slaves belonging to Moslems of rauk, such as I mentioned in the account of Puraniya, I could not ascertain.

The number of common beggars that were estimated to be in the whole of these districts amounts to about 4,200; but they are not near so importunate as in Bhagalpur, nor does the base spirit of mendicity, so common there, extend to these districts. The necessitous poor are however abundantly numerous, and their condition is nearly similar to that of the unfortunate in Bhagalpur, the doctrine of caste producing the same evils. The people here are however more straitened in the means of giving relief to the necessitous by an enormous number of religious mendicants, whose impudent importunity exceeds the usual measure of patience. Many of them are no doubt objects of real charity, being infatuated pilgrims, fleeced of every thing by various knaves and reduced to the utmost distress by want and disease; but the greater part,

were not their character sacred, would be fit objects for the scourge of police.. Many people also, who are really necessitous, finding themselves deprived of assistance by these religious mendicants, have assumed the character, which must be considered as a very venial offence. Among the beggars may be enumerated 54 societies of Hijras, who, I have strong reason to suspect, are used for illicit purposes, by which their subsistence is chiefly procured. They are employed by the poorer classes, while the dancing boys called Bhaktiyas, are engaged by the great. No less than 30 of the societies reside at Daudnagar, from whence the exertions of a saint banished all prostitutes.

Considering how many large towns there are in those districts, the number of prostitutes is very small, and the petty town of Ronggopur, with the division immediately adjacent, contains more than the whole district of Patna city. In Behar the number is very trifling, and nearly in the same proportion to the number of inhabitants as in Bhagalpur. Almost the whole is confined to the town of Gaya, where there is always a most promiscuous crowd of strangers, and a very dissipated and numerous priesthood; and to the division of Daudnagar, where an attempt at extraordinary sanctity seems to have called the vicious propensities of the men into more than usual action. A Muhammedan saint, who some time ago had great influence in the town of Daudnagar, issued an order, that no prostitute should be permitted to reside near his abode, or tomb, and the order, as far as the letter, has met with strict obedience; but in all the villages round there are the houses of an uncommon number of prostitutes, and they frequent the town, whenever there is occasion.

In the district of Behar all the prostitutes are Muhammedans, and their number is kept up by purchases from the west of India, or from the country north of the Ganges, the parents here scorning to sell their children. In Patna also the greater part of the prostitutes are Muhammedans; but there are many Hindus partly Rumzanis,

partly Khatranis, and partly Bengalese. All the Rumzani women are prostitutes, and the men musicians; but they adopt girls of any caste, whom they procure by purchase. The Khatrani prostitutes form only a small proportion of that noble and ancient tribe, but as usual these prostitutes keep up their number by adoption. In Patna several of the prostitute families are rich, and a few in Behar have trifling endowments in land; but in general they are rather poor. They are not however as in Europe neglected, when they become old, their adopted daughters supporting the aged; nor do they acquire the hardened depravity, that arises from a sense of being totally despised and unprotected. The women of Patna and Gaya have farther the character of being much given to intrigue; and it is alleged, that until of late many of the merchants and traders of the former place were very willing to profit by a connivance. It is said however, that of late they are becoming more scrupulous. At Gaya the women of the Brahmans are those chiefly accused, and the extreme dissipation and fickleness of their husbands is pleaded as an excuse. In every part of the district the women, who retail greens and fish, are considered as frail; and it is supposed, that no woman, who goes so much into public as these do, can remain virtuous; and there is some reason to suspect, where the rules of decorum established in any country are once violated, although these rules may be quite absurd, that the violators will often proceed to criminal lengths. With the above mentioned exceptions, the women of these districts have a very fair character.

The people of these districts are upon the whole much more industrious than those of Bhagalpur. In the south-east corner indeed there is a great remnant of sloth, but in the other parts, so far as their skill goes, the people make as much exertion as in most countries. In other respects their character is nearly the same as in Bhagalpur, only that the vile custom of beggarly complaint is not known. I found the people extremely civil;

nor was I ever in any difficulty for supplies; but they were very jealous of my enquiries, and the farther west I proceed, I find the more difficulty in procuring satisfactory information. A good deal of this, I believe, proceeds more from stupidity than design; for they want the acuteness and knowledge of the Bengalese, and are equally afraid of every question; while the greatest knave in Bengal knows the points, which are likely to effect his interests, and on all others will give you satisfaction. The wealthy Muhammedans here, as elsewhere, occasionally visit and dine with each other; and one of them visits and entertains Europeans. The Hindus, except at marriages, and feasts given for the restoration of caste, or such ceremonies, seldom entertain their neighbours, or even visit them, unless on business. If a stranger comes, he is not at all introduced to the family; but is lodged in an outer apartment, where the landlord receives him with numerous ceremonies, and gives him food.

## CHAPTER III.

### ON THE EDUCATION OF THE PEOPLE.

Those who instruct children to read and write the Hindi character, as well as the spiritual guides are here called sages (gurus). There are no public schools, and no Guru teaches, who is not a servant to some wealthy man; but in general they are allowed to instruct the children of some neighbours, and a hut is built, for a school-house without the village, lest the Guru should have too frequent opportunities of seeing the women. These school-houses are called Pindas, a name applicable to several things considered sacred. In parts of the country, where sugar-cane grows, the boiling house usually serves for a school. The profit of the teachers is as usual very small. Many children are taught by their parents.

In the whole of these districts the Hindu dialect is the one universally spoken; but there are many differences in phrases and pronunciation, and some tribes, especially the aboriginal Musahar, Rajwar and Bhungihar, are not fully understood by those, who have not made themselves acquainted with their dialect. This however, is a mere variety of the Hindu language; but it is spoken with a very different accent, and contains many more words of the aboriginal languages that are not derived from the Sanskrita. I have already said, that in this country the Kol or Chero are supposed to have been at one time the governing tribe, and then no doubt the prevailing colloquial language would be that which they still speak, and which has no sort of affinity with the Hindi; but as the princes of the Kol would appear to have been Asurs, being of the same family with Jarasandha, it is probable that in writing at least they used the Hindi language, which is a corruption of that introduced from Iran by the first conquerors of India, and like the other languages prevailing in India has

been variously modified from a common source in grammar and accent, and variously altered by numerous words introduced, according to the different nature of the dialects originally spoken in the various parts of the country, where it is now used.

The Kol language is probably one of the original rude languages called Magadhi by some grammarians; although this term was probably also applied to the dialects of the Bhungihar, Musahar, Rajwar, &c. It is probable, as I have said in the account of Bhagalpur, that the language of the Bhungihar resembled that of the mountaineers of Rajmahal. What language was used by the Musahar and Rajwar, undoubted aboriginal tribes of Magadha, I cannot learn. It probably however resembled that of the Bhungihar, as the Kol would appear to have been strangers from the northern part of the peninsula. The Kol language was probably never written; and I have supposed, that it was during the government of this tribe, that Gautama was born, which will perhaps account for the assertion of the priests of Ceylon, who according to Captain Mahony allege, that in the time of Gautama writing was unknown. If Gautama was the inventor of Hindu metaphysics, as usually supposed, this could not strictly speaking have been the case, and those called philosophers or priests, must have had a written character, which was held sacred from the vulgar. If any of the writings of Gautama remain, they may probably be considered as the most ancient extant form of the sacred language of India, as they evidently must have preceded the Vedas, in which they are quoted. The Vedas indeed seem to have for their chief object an exposition of the worship of the heavenly bodies and fire, a doctrine first probably introduced in India by the conquests of Darius, which happened shortly after the time of Gautama. It is to be remarked, that among the numerous inscriptions found in this district, I have only observed one, that has any sort of resemblance to the Pāli character, in which the writings of the sect of Gautama in Ceylon and Ava

are now extant; an that one, from its rounded form like the common character of Ava, is probably very modern. The inscriptions so usual near the residences of the Bharadratas, of the Magas, and of the Kols, so nearly resemble the Devanagri, as to be easily read by those who know that character, and this is the only part of India, where I have yet been, in which that character seems to have been in early use. Never having found old Devanagri inscriptions, until I came here, I was at one time induced to suppose, that this character was a modern invention; but I now am persuaded, that in the central parts of Hindostan, at least, it is of considerable antiquity, although its forms have undergone various modifications, even since the Muhammedan conquest. Although therefore the writings of Gautama may have been composed in the sacred language of Magadha, the character called Pāli has probably been that of the people, from whom the doctrines of this lawgiver passed to Ava and Ceylon; and, if Major Wilford is right in placing Palibothra at the ancient junction of the Kosi and Ganges north from Rajmahal, we shall find, that this character is that of the Pali, the aboriginal inhabitants of Matsya or Dinajpur, and the time, when this nation (the Gangarides of the Greek) governed, will point out the real period, when the doctrines of Gautama were transmitted to Ceylon and Ava. I here must remark, that the Magadhi jargon above mentioned, as spoken by the Kol, &c. must not be confounded with a language called Prakrita or Magadhi Bhasha, in which many of the books of the sect of Jain are written. This from some words, which I have heard, seems to be a dialect of Sangskrita, and is probably the same with the Prakrita of Rawana, Lord of Langkā. It is written in the Devanagri character, and I suspect is the form of the Sangskrita language, that was used in the time of Mahavira and Gautama, that is in the 6th century before the birth of Christ, and will probably be found the same with the sacred language of Ava and Ceylon, although that is now written in a different character.

The observations that I made on the use of the

there are extant many songs, which are sung chiefly Hindi dialect in my account of Bhagalpur, are perfectly applicable to this district. The Bhats, or poets of this district are said, however, to have some poems in the Des-bhasha, or language that is intelligible to every one. With these poems the Bhats store their memory, and by changing a few words, and quoting such passages as are applicable to the occasion, have the appearance of bestowing extemporaneous praise or censure on those whom by such means they attempt to fleece. In this dialect by the women at marriages, and relate as usual to religion and love. They are mostly composed by the Mirasin, or by Khatrani prostitutes, and are sung by all ranks; but the higher castes sing them only in private, while the lower tribes sing them as they walk in procession: none of them, so far as I can learn, have been committed to writing.

In the higher kind of Bhasha, which is understood by few, the only composition at all common is the Ramayan of Tulasidas; but the other books mentioned in the account of Bhagalpur are here also occasionally used, as are also some others, such as the Jaimini Bharat and the Ramchandrika Rasapriya, and Satsayi-Dosa of Desav Das. Even in Patna, where the works of Tulasidas are better understood than in any other part of these districts, the people of rank assemble to hear a man called a Pandit, who can read distinctly, and receives a trifle from each: not above 10 or 12 persons in any assembly understand the reader, and therefore some one of these explains the meaning of each sentence, after which the flock are told the name of some god, which they bawl out until they are out of breath. In some places I heard it alleged, that many diligently read Tulasidas who could not read any other book, nor even a letter on any common subject; and there is great reason to suspect that these people have committed the poem, or at least parts of it, to memory, by frequently having heard it read or repeated, and that they merely look on the book for the sake of form, as the act of reading is considered meritorious. A few persons of high rank under-

stand Tulasidas, yet cannot read. In Patna, Gaya and Behar, a few of the women of the Brahman, Khatri and Kayastha tribes can read and write; but, I believe, they have mostly come from the west of India. No one of these districts, so far as I can learn, has studied the Prakrita, which is supposed to have been the language of Rawana. The study of Persian literature is here much on the same footing as in Puraniya and Bhagalpur; but this language is more used in revenue accompts. The teachers are here called Mianjius and Khulifahs. The Persian character is not used here to write the Hindustani language, which, so far as I could learn, is entirely colloquial.

The course of Persian learning that is usually considered as complete, I am told, is as follows: after learning the alphabet, the pupils read the Khalukbari, a vocabulary, then the Pundnamah and Amud-namah, and Mukhtur-ali-Baharat, and Golestan, and Bostan, and Jameolkawanin, and Rokkata manullah Hosegni, and Bahardanesh, Abul-Fazul, and Sekundurnamah. Very few indeed go through such a course. By far the greater part of the Moslems content themselves with being able to read the character and to sign their name, and at the same time commit to memory some prayers in the Arabic tongue. Many Hindus are taught to read and write the Persian character before they begin Hindi, and the greater part of them proceed little farther than to be able to understand and write a revenue, accompt, and are not able either to fully understand or to indite a letter; this is an accomplishment which entitles a man to be called a Monshee. The chief Hindu Zemindar can read both Persian and Hindi, and is a very shrewd man; but has confined his studies chiefly to mere forms of business; the other great proprietors are chiefly Muhammedans; but by far the greater part of the landholders consists of mere peasants, one half of whom cannot read; but the chief of each family generally acquires the art of being able to make a mark, resembling the characters which compose his name. People, who can sign their name, and guess at the meaning of

an account, are here called Katak-shars and Hurf-sheras.

The people fit themselves as well for the transaction of ordinary business as those of Puraniya, although there is less encouragement; for the subdivision of property is so great, that in collecting the rents very few persons are employed who have a rank higher than a village clerk (patwari). The officers of police and commissioners for deciding petty suits are in general respectable well informed persons, and are mostly natives of these districts; but on the whole chicane and stupidity are very nearly as prevalent as in Bhagalpur.

In the Appendix will be found the result of my enquiries respecting the state of common education in these districts, and the number of school-masters and teachers. In these districts I heard of seven Moulavis, who instruct youth in the higher branches of Persian literature, and in Arabic science; but I suspect that both are very much neglected. The Nawabs of Bengal established a Mudursah at Patna, and the Moulavi occasionally resides; but is often absent, and I suspect merely makes a form of teaching. The three Moulavis of Phulwari in Bakipur division have more reputation; yet the Darogah of police knew the name of only one of them, Zaherulhuk, who has eight or ten pupils. Nymutullah, however, I learned, has about 20 pupils. No one, whom I consulted, knew the name of the third. Sayefullah of Sahebgunj teaches four or five pupils. Ahamudali and Kumalulhuk of Bar have each a few pupils. These have all endowments. There are besides a good many persons who have acquired the title of Moulavi; but they do not teach, and some of them are probably rather shallow; but among them are some who have a high reputation; and Ahub Kasem, a native of Persia, now residing in Patna, seems on several subjects to have made himself acquainted with the opinions of both Europeans and Hindus.

The Kazis of these districts are less respectable in their manners, and I believe worse informed, than those of any of the districts hitherto surveyed. Many as usual read the Koran without understand-

Besides these, some attention is also paid to the Nirnaya Sindhu, and Nirnayamrita, both composed by Halayudha a Pandit; and to the Prayaschitta Kadambha, that points out the ceremonies, by which different sins may be removed. Metaphysics are very much neglected, and are taught by only one Pandit.

The Maharashtra Brahmans of Gaya have studied somewhat the meaning of the Vedas, but have no pupils; for here, as well as in Bengal, the people in a great measure neglect these works, farther than to read certain portions of them in their ceremonies; but with their meaning, or the controversies that have arisen on this subject, they give themselves no sort of trouble.. The Purans are a more favourite study, but the Sribhagwat and the Bhagawatgita of the Mahabharat are almost the only parts to which any attention is paid; these are read and the meaning explained. This, I am told by all the Pandits, is an exceedingly difficult matter, the true meaning being very much involved in mystery, and of course has given rise to numerous controversies. Five great doctors, Sridhara, Sangkara, Toshani, Sandarbha and Nilakantha, have with many others treated on the subject in books called Tipani, or explanations, and these have given rise to different schools. In this district the first is chiefly followed. He is said to have been a (Dandi) Brahman, who relinquished all the pleasures of the world, and assumed three different names in the three great works which he composed. As author of a commentary on the Sri Bhagwat, he is called Sridhara, as author of the Mugdhabodha grammar he is called Vopadeva, and as author of a commentary on the Kalapa grammar, he is called Durga Singha. He is supposed to have lived in the 15th or 16th centuries of the Christian era. I have already mentioned that Mr. Colebrooke supposes this person to be the real author of the Bhagwat, and he probably in this follows the assertion of some of the sect of Sakti, who allege that Vopadeva in the Mugdhabodha, states himself as the author of the book in question; but the sect of Vishnu deny this explanation, and insist that Vopadeva here

merely alludes to the commentary which he wrote under the name of Sridhara, and that the explanation given by the sect of Sakti was invented by Krishnachandra, Raja of Nadiya, who wished to have the Devi-Paran considered as one of the 18 chief works of Vyasa and as the true Bhagwat. The only other part of what can be called divinity, although it may more properly perhaps be called magic, is the science of Agam, or of the Tantras, and in these districts is very little studied. It is taught only by one person, Saryugiri of Buddha-Gaya, whom I have formerly had occasion to mention. He instructs his pupils chiefly in the Syamarahasya and Tararahasya, both belonging to the Virbhav, or that form of worship which is accompanied by drinking spirits, eating flesh, fish and parched grain, and copulation. It seems very strange that such impure indulgences should be taught by a man, who, from being of the order of Sannyasis, should have abandoned the sex and all worldly enjoyment. Many of the order are no doubt frail; but I certainly should have expected that the only man of learning that I have met belonging to it, would have abstained from the profession of openly teaching doctrines apparently so directly opposite to its rules. He also teaches the Tantrapradip, which explains the doctrines of both the Pasubhav and Virbhav.

Astrology (Jyotish) is more pursued and taught than the Tantras, but no great progress has been made, and I heard of only one man who can construct an almanac. Those in use here come from Benaras and Tirahut. The books chiefly read are the Muhurta-chintamani and Sighrabodha; the Swarodaya and Surya-Siddhanta are occasionally but rarely consulted. It must be observed that some of the Pandits here teach astrology alone, and contrary to the custom of Bengal are considered as high in rank as the grammarians.

Medicine (Baidya-sastra) is taught by several of the Pandits, some of whom also, although they are grammarians, practise the art. The books on medicine chiefly studied in these districts, are the Saranggadhar, Babhat and Chakradatta. Sarang-

gadhar was the son of Damodar, a Brahman; but when or where he lived I cannot learn. Babhat and Chakradatta are also the names of the authors, but the people know nothing of their history. Among the Muhammedans, the practitioners of medicine, who study Arabic, are usually called Yurani, as the science of medicine was introduced among the Arabs by bad translations of the Greek authors, which are still much studied. A small part only of the practitioners understand Arabic, and the greater part of them content themselves with translations of Arabian authors into the Persian language, and many, I suspect, understand very little of even these. They are in general educated as private pupils, attaching themselves to some practitioner; but Moulavi Mosafar, who was formerly Mofti of the court of appeal, teaches medicine to several pupils, although he professes all other branches of Arabic science, and is not a practical physician. To these learned persons must be added Udaganta, of Behar, a priest (*Yati*) of the Jain, who is versed in grammar and the books of his sect, and has instructed one pupil.

Besides these, there are in the district about 1200 persons called Pandits, who act as Gurus, or Purohits for the high castes, as indeed the professors do. Some few of them are learned men; but in general they have a small knowledge only of grammar, law and a little of the former is all that is absolutely necessary to acquire the title. None of the Rajputs, Khatris, Kayasthas, nor other Sudras have studied any kind of science, nor is it considered lawful to allow a person of the profane tribes to read any work composed by the Gods, or Munis. The sacred order has preserved to itself the entire profits of astrology, and the other valuable arts which compose Jyotish (astrology). Besides the professors, many of the Pandits practise this art. There are many of those called Purehit Brahmans, who, like the Dasakarmas of Mithila, are quite illiterate, and therefore perform the ceremonies without understanding what they read or repeat; but they disdain to officiate for any but the high

ranks. These have made such progress in Jyotish, as to know lucky and unlucky days. The lower orders are instructed in these by some persons called Jausis, who are chiefly of a colony from Kraungchadwip, and like the Purohitis can explain an almanac, although they do not understand Sangskrita.

The era used in this district is called Sambat, but that word merely implies era, or rather junction. The Pandits, however, consider their era as that of Vikrama. The year of Sambat, 1869, began on the first day of the waning moon in the lunar month (phalgun), which was on the 28th of February, A.D., 1812. The year consists of 12 lunar months; but after every 30 lunations an intercalary month is added, and called Malamas. This year is used every where by the Hindus in their ceremonies, but is here also used in civil affairs, which is attended with some inconvenience, as in different years the same months happen at somewhat different seasons.

Besides the professors of medicine, about 700 families of Brahmans, almost all of Sakadwip, practise that art, and are the only Hindu physicians, who possess any thing like science, except three of the medical tribe from Bengal, who have settled at Patna, and about 60 Muhammedans chiefly at Patna and Daudnagar. Two of the practitioners here are servants, there being many large towns. It is only in a few places that there are any of those who practise medicine without some sort of learning, and without books. In the whole of the two districts there may be of such 30 or 40 families, mostly in the town of Patna, where they are called Atai-Baidyas, or pretended doctors. There are about 150 Jurrahs, or surgeon-barbers, who cup, bleed, and treat sores. The midwives are of the lowest tribes, and merely cut the umbilical chord. The low people, called Ojha, who cast out devils, cure the bites of serpents, and oppose witchcraft by incantation, are not so numerous in proportion to the population as towards the east; but still there are a vast number, and in general each confines himself to one branch of the profession. About

2,500 pretend to cure the bites of serpents, and 2,300 pretend to oppose the devil and witches. Some of these pretend that they themselves are occasionally possessed, having taken to themselves the devils that they have cast out from their patients. The Bhakats, being holy, are unfit habitations for the devils, who therefore soon afterwards go somewhere else in search of better accommodation. The Ojhas do not attempt to cure any disease except such as are attributed to devils and witches. On those two subjects the belief is in general pretty much the same as in Bhagalpur; but on the point of devils, through the influence of a Moslem saint, I found the people of Helsa more sceptical than any with whom I have yet met.

Inoculation for the small-pox is here carried on by a class of people called Gotpachcha, or Pachaniya, who are not included among the Ojhas, although they in no respect differ in their practice from those of the districts hitherto surveyed. They are mostly of the Mali tribe, or of some other low caste, although to Europeans they often assume the title of Brahmans. I have heard that some Europeans have been silly enough to employ them to repeat their spells, even when an European surgeon had performed the operation. Not above 15 or 16 families reside in these districts, and those employed come chiefly from Tirahut.

### Section II: Of the Hindus

As formerly I shall first give an account of the castes or tribes, and then make some general observations. Concerning the former subject the account usually given in the books of the Brahmins is, that the Hindus are divided into four castes, Brahman, Kshatri, Vaisya, and Sudra, and that at the creation of man by Brahma these castes issued from four different parts of his body, typical of the offices which each was intended to perform. In the Jatimala of the Rudrayamal it is mentioned, that many of each caste, male and female, thus issued from the body of Brahma. In the Sribhagwat again the four castes issued of Brahma are mentioned in the singular number, and it might be from thence inferred that only one Brahman, one Kshatri, one Vaisya, and one Sudra are supposed to have been created; but this, I am told, is not a tenable opinion, because in the Purans there are allowed to have proceeded from Brahma at one time five Brahmins, usually called Siddhas; at another 10, usually, however, called the seven Rishis; and then another set called the Dakshyadi, from one of their names with adi, i.e. &c. annexed. The singular number, therefore, is only used, because applied to many persons in one collective sense, a form of construction very familiar to the English.

The number of castes at this day is very great, and in the earliest accounts of the natives of India, which we have in the Greek and Roman authors, the number of tribes mentioned far exceed four. According to the sect of Magi (Agam), as explained in the Rudrayamal, this is accounted for by alleging that numerous other castes have arisen from the illegal intermixture of the four original tribes; but here a great difficulty arises. Vyas is universally allowed to have been a pure Brahman, yet his mother was the daughter of a fisherman of the low Kaibarta tribe: and at this time, although the customs concerning such spurious offspring differ a

able sinners (Patit); and, as I have before observed, the original rank of Brahman was not hereditary. I presume that the term sinner was given to these old Brahmans when the new colony obtained power; for, in fact, the word, in a very usual acceptation, means merely that the person to whom it is applied differs in religious opinions from the speaker. It therefore appears to me, that the Magas on arriving here assumed the title of Brahman, applied then probably to all honourable persons, and introduced the doctrine of hereditary caste, and that from them the present sacred order is descended. But the accounts given of this colony in different books differ exceedingly, as usual in every thing respecting the Hindus. In the Rudrayamal, it is said that they were brought to this country in the iron age, after the total corruption of manners; but it mentions nothing of the person at whose request they came, nor of the place where they settled previous to their going to Kanyakubja. In the Samba Puran, it is alleged that they were brought to officiate as priests of the sun by Samba, the son of Krishna, because the Brahmans of this country had become impure, and because there was no fit priest in Jambudwip. The temple of the sun, at which they were placed, was on the Chandrabhaga river, in Mitrabana; but where that is I cannot exactly say. Some Pandits, whom I have consulted, seem to think that it is near Jambu, towards Kasmira. No mention is made of when this happened, nor of their emigration to Magadha, nor Kanyakubja; but it is generally asserted that Samba flourished at the commencement of the iron age (Kaliyug). Farther, according to this authority, 18 families or tribes (Kul) were brought, and this division still continues among the Sakadwipis, and it was from this book that the original names of the four tribes of Sakadwip, mentioned in my account of Bhagalpur, were taken. On the same authority it is alleged, that the Brahmans of Saka are not descended from the holy persons created by Brahma, but are composed of sun-beams; yet the names of several of the seven Rishis created by Brahma are attached to the families of Sakadwip,

and the Kanyakubjas are divided into similar Gotras, although the subdivisions in use among them are more numerous, probably from subsequent leading men having communicated their names to all their descendants. In the Parasara-sanghitā it is mentioned, that all the Brahmans of Jambudwip having become impure, by instructing the low castes, pure men were brought from Sakadwip by Garur; but this work enters into no farther particulars. The Pandits however think, that from this must be implied that all pure Brahmins are descended from this colony, and of course, that all the 10 nations are descended from the Sakadwipis.

In the Ayodhyakhandā of the Skandha-Puran although supposed to have been written by Vyās, who also composed the Samba-Puran, a totally different account is given. It is there stated, that Dasarath Raja, the father of Rama, who flourished in the silver age (Tretayug) many thousand centuries before Samba, brought these Brahmins from Sakadwip to a great feast, where many Munis and persons of the sacred order were assembled. After the feast, the Brahmins of Saka were loaded with presents and sent home. This same book mentions that a certain Gaya, who had been king of the whole world within the seas for 6000 years, gave great offence to Surya, by applying to the Brahmins who studied the Vedas, and for neglecting the Brahmins of Surya. On this account the king and all his Brahmins were afflicted with the leprosy, and were told by Surya, that they could only be cured by drinking the water in which his Brahmins, the Sakadwipis, had washed their feet. On this account, the king and his Brahmins went to the banks of the milky sea, and were cured. Krishna afterwards brought 18 families into Jambudwip, in order to cure his son Samba of the leprosy. When the cure had been performed, these Brahmins, called Magas, wished to return to their own country; but Krishna, Narad and others were very desirous for them to stay, and having persuaded them, Krishna prayed to the Magas and sent them to Magadha, to which they were conducted by

Samba, and placed at Sambakhyagram, north from Giribraja (Giriyak), where he resided. Although Samba thus lived close to the capital of the Brihadrathas, then the chief kings of India, he is said in this book to have been the great king; but there is still another circumstance more troublesome to reconcile with any thing like history. A certain Srenik Raja was then king (Nripati) of Magadha: this person having killed a tame deer belonging to a saint, was cursed with the leprosy, from which he recovered by drinking the water in which this colony of Brahmans had washed their feet, a beverage to this day not unusual among the sinners of India. In those Purans desperate anachronisms are not uncommon, and this seems to be one. Raja Srenik, according to the Jain, lived in the eighth century (A. 751), before the birth of Christ, and in their account there is nothing improbable. Although, therefore, it is very possible that Srenik may have drank the washings of these Brahmans' feet, if he was contemporary with the first arrival of the colony, it must have been long after the time of Samba and of the Brihadrathas. In this book there is no mention of the colony of Sakadwipis sent to Kanyakubja, nor of their descent from the sun, although it mentions that this deity called the Sakadwipis his own Brahmans, in contradistinction to the followers of the Vedas.

Magadha is no doubt the ancient place of settlement of the Sakadwipi Brahmans or Magas, and there they still continue to be one of the most numerous classes of the sacred order, and amount to above 2000 families, who adhere to the proper duties of their order. I am told, that east from Haridwar there are many Brahmans who retain the name of Sakadwip, but have disgraced themselves by the profession of arms and agriculture, and even hold the plough with their own hand; but it is only in Magadha and the immediate vicinity, that the Sakadwipis adhere to the proper rules of the order, or are men of learning.

The Sakadwipi Brahmans in their customs entirely resemble the five northern nations of the Kanyakubja tribe (Pangchagaur). Many of them

are men of learning, and still more without learning act as Gurus and Purohits, many are physicians, and a good many have taken service, but this, or even the officiating as priests in temples, produces no difference of caste, and all the Sakadwipis seem to be able to eat and drink together, when the purity of their descent is ascertained; but in this they are very cautious, and seldom marry out of their own dal or company, all the members of which are well known to each other. These companies have no chief, everything is settled by an assembly of the company. The Sakadwipis are not only divided into tribes (Gotra or Kul) but into townships (Pur), all derived, so far as my informants know, from places in Bhojpur and Behar, that is to say in the country anciently called Kikat. A man can neither marry a woman of the same tribe, nor of the same township. Some of these townships are again divided by local distinctions into classes, that do not intermarry; for instance, the Khantawar township is divided into Durabdiha, Labandiha, and Kantaipur, deriving their names from three villages, the two former in Shahabad, the latter in Behar; but many Khantawars reside in various other places, and in these three places are many Brahmans of other townships. A very few Sakadwipis have become village (Dihi) Brahmans, act as Purohits for low tribes, and explain to them the decrees of fate by means of an almanac. Those are excluded from the communion of the others. None of them now, whatever they may have been formerly, are of the sect of Surya; and notwithstanding what is asserted on the Skandha-Puran, they all admit the divine nature of the Vedas, books however, which were probably written long after their arrival in India. By far the greater part here follow the doctrine of Ramananda, but a good many are of the Sakti sect, are guided by the Tantras, and follow chiefly the Virbhav, but this is kept secret.

According to the Rudrayamal, as has been mentioned in the account of Bhagalpur, the Magas or Brahmans of Saka, some time after their arrival

in Jambudwip, sent a colony to Kanoj, from whence the sacred order was dispersed over India; and I have also mentioned, that all the ten tribes now prevailing in India are said to be descended from this colony. I shall now proceed to treat of these tribes.

Of the five northern tribes that of Kanoj is in these districts by far the most numerous, and is said to amount to about 3,000 families. There are many divisions, apparently local, such as Antarevi, Saryuriya, Sanauriya and Sukla, but of these I cannot state the proportions, because in some places the Pandit, in taking a list of the castes, attended to them, while in others this was neglected. Among the Brahmans of Kanoj settled here are a few men of learning; the greater part live by acting as Purohits; many are in service, chiefly as messengers or soldiers, but a few as clerks, and accomptants; and some live by trade. By far the greatest part have lands, which they cultivate by means of servants or slaves, but they do not work with their own hand. Almost all eat meat and fish. They are mostly of the sect of Rama, but a few worship Krishna, or the Saktis. The worshippers of Rama have no objection to repeat the ceremonies used in the adoration of Siva, or of any other god, that the votary, who employs them (yajaman) chooses.

Of the five tribes of Kanoj Brahmans, that have settled in Bengal, only two families have obtained a fixed abode in these districts; but the Magadha Srotiyas mentioned in Bhagalpur are here said to have been originally the same with the Vaidikas of Kanoj, who settled in Bengal. So far, as I can learn, however, there are no Vaidikas known at Kanoj, or in its vicinity; and it is probable, that this colony, when it proceeded eastward to Magadha and Bengal, assumed the title of believers in the Vedas, with a view of having it thought, that the Brahmans previously settled in these countries were tainted with heresy. Of this tribe about 3,000 families have settled in Patna and Behar. I have heard of no one of them, that could be considered as at all learned; but a very large

proportion of them adhere to the duties of the sacred order, and act as priests. They almost all have lands, but they do not apply their hands to labour, nor to arms, and very few indeed take service.

The Maithilas, so numerous in Bhagalpur, have here obtained little footing; but they allege, that the smallness of their number is to be attributed to their love of purity; for Magadha is such an impure country, that, whoever dies in it, becomes an ass. About 200 houses however consent to run this risk, and several are men of learning, who probably despise such nonsense. They all live by the proper duties of their order, or by the produce of their land. In these districts are about 120 families generally admitted to be of the Gaur tribe; but a colony of masons from Jaynagar pretend to be of this tribe of the sacred order; and in fact possess some science, but no one else admits the validity of their claim. I have already mentioned the difficulties that exist concerning the original seat of this tribe; and I am here told, that the Adi Gaur, or country originally so called, includes Hariyani, Kalpi, Panipat, Kurukshetra (Delhi), and Haridwar, that is the banks of the Yamuna and of the upper parts of the Ganges. Of the Saraswat tribe about 130 families have obtained a settlement in these districts, so that the Utkal tribe is the only one of the northern division, that has not here acquired a footing. Of the southern division about 70 families of Maharashtra, 10 of Andhra, 28 of Gujara, 7 of Karnata, and one of Dravira have made a settlement, and among the first are several men of considerable learning. A Basu Raja brought a very large colony of Brahmans from the five southern nations, and settled them at Rajagriha. They are now reduced to about 100 families, who have given up all national distinctions, and all connection with the Brahmans of the countries, from whence they came.

Among the 10 tribes of Brahmans are some, who by low professions have lost their rank, and are in so little esteem, that they no longer preserve national distinctions, and they intermarry and eat

with all those of the same profession. Among these are about 300 houses of the Agradani or Kantahas, who read the ceremonies when Hindus are burned, and who receive the offerings made on the 11th day after a parent's death. There are also about 24 families of Ganggaputras, who frequent places of worship on the bank of the Ganges, but are shunned by pure persons, and live chiefly by deceiving strangers or low people, for whom they perform the ceremonies used in worshipping the holy stream. These Brahmans are of the same tribe with the priests of Benaras; but whether or not they are there degraded I do not know, nor do I know from what source their origin is derived.

I now proceed to mention several kinds of persons who are allowed to be Brahmans, but are considered as of different origin from both Magas or Kanyakubjas. Of these the most remarkable in this district are the Gayapal or Gayawal Brahmans, concerning whom I have already had occasion to mention much, and who, although created by Brahma, are of a more recent formation than the first origin of men. It must be particularly remarked, that these Brahmans are divided into 14 Gotras or families, and these bear the same names with 14 of the Gotras of the Sakadwipis; and of the 10 nations. It is usually alleged, that these Gotras in use among the Hindus are family appellations, and mark those who bear them to be descended from a common parent in the male line; but the above circumstance is in direct opposition to this theory; and it is also worthy of remark, that many Gotras of Sudra tribes bear the same names with the Gotras of Brahmans. Of the Gayawals there are about 1000 families. I have already mentioned many of their customs; but some remain. A Gayawal man cannot marry a second wife, even if his first wife has died, unless he can find a single girl whose father has died, but this very seldom happens, as the girls are married very young; and unless the orphan is exceedingly poor, she will not accept of a widower for her husband. Their marriages are intolerably expensive. Like the Brahmans of the south they eat neither meat nor

fish, and they will willingly eat the food prepared by the Pangcha Draviras, but these will not return the compliment. All the ten tribes however show these ignorant dissolute fellows great respect, and wherever they meet them, touch their feet with their hands. The Brahmans of Sakadwip abstain from this worship. Most of the Gayawals follow an unmarried sage of the Madhava sect from the south of India, and the Maharashtra Brahmans are their priests (Purohits). Next to these the most remarkable are the Dhamin, Dhanushka, or Pretiya Brahmans, who are supposed to be a colony from purgatory. Dhanushka, it must be observed, signifies an archer, and the Dhanuks, very common in this country, and probably one of its aboriginal tribes, derive their name from the same circumstance; and I suspect, that this colony of Brahmans, amounting to about 400 families, are the original priesthood of that tribe. They may marry as many wives as they please. They need not abstain from animal food unless they like, but many of them avoid this indulgence. They worship Rama; and Kanoj and Sakadwip Brahmans perform their ceremonies. A more numerous class of Brahmans, but very low in estimation, are the Kraungechadwipis mentioned in my account of Bhagalpur. It is generally admitted, that they do not belong to any of the ten nations, and it is usually alleged, that they came from a very remote region called Kraungechadwip, as I have stated in my account of Bhagalpur; but for this the Pandit has not been able to find any written authority, and some people allege, that Kraungechadwip is a small island in the Yamuna river, from whence these Brahmans originally came. In this case they should belong to the Kanoj nation, unless we suppose them to be the remnants of an ancient priesthood that were expelled by the colony of Magas, who settled at Kanoj. They are divided into two tribes, Kusahar and Vihar, the latter derives its name from this country, and the other name probably is also that of some place. Almost the whole of them study the mummeries of astrology, on which account they are called Jausi, the vulgar pronunciation of the Sangskrita word

Jyotish. None of them have any celebrity in that, nor in any other science, and they are chiefly priests (Purohits) for the lowest of the people. They also rent land, but do not cultivate with their own hands, and abstain from all service. Most of the village (dihi) Brahmans belong to this class, which may amount to above 2100 houses, of whom 1300 are of the Vihari division. They are chiefly of the Sakti sect, and act as Gurus and Purohits for each other. They eat fish and meat, and many of them drink, following the indulgences of the Virbhav. In these districts are about 150 families of Brahmans called Yajurhota or Yaja, who are priests (Purohits) chiefly for low castes, and many of them are village Brahmans. I can learn nothing concerning the origin of this tribe. Their name implies their following or worshipping according to the rules of one of the Vedas called Yagu, and they are probably the same with the Yajurvedi Brahmans of Nepal, who would seem to be the first tribe of the sacred order that penetrated into that country, and are there still the most numerous class of Brahmans.

In this district are about 30 families of Kasmiri Brahmans, one of whom is considerably learned, and this tribe has a very high reputation for science. Kasi, Kasmir, and Mithila holding a great pre-eminence as seats of learning. The Kasmiri Brahmans are considered as quite distinct from the ten nations; but the number here is so small, that I cannot venture to treat on their manners nor history, especially as I had no opportunity of conversing with the man of science. In these districts are about 40 families of Mathura Brahmans. They seem to have been the original priests of Mathura, celebrated for the adventures of Krishna, and they all worship that god. They abstain from animal food, and ought to live pure, but are not much respected, and some of them live by trade; but others act as priests (Purohits). I cannot find any thing concerning their history, but it is generally admitted, that they do not belong to the ten nations. The last of the sacred order that shall be mentioned are the Dakatyas or Ghariwalas, that is robbers or bell-men. They are called by the name because

they understand a little astronomy, so as to be able to strike the hours by means of a clypsedra. The former name, which might be a good deal extended, they receive, because they impose on the ignorant by their fables and false pretensions. They have the sense to operate chiefly on women, and frighten such as will not be charitable by holding out some terrible impending evil. I have been able to learn nothing of their history. They are said to be very numerous in Shahabad, but here there are only about 40 houses.

In this district there is an immense number (80,000 families) of Brahmans, who, like the Sakad-wipis east from Haridwar, have betaken themselves entirely to agriculture and arms, and cannot be considered as belonging to the sacred order. In my account of Bhagalpur and Puraniya some notices have been given of this tribe under the name of Magahi Bhungihar and Zemindar Brahmans, and to these notices I shall partly refer; but most of them allege that I was misinformed in Bhagalpur, when I was told that in Magadha they hold the plough; for although they perform every other operation of husbandry, they abstain from this profanation. I am however assured by the other Brahmans that this is not strictly true, and that many actually hold the plough. Here in general they are not at all offended by being called Magahi or Bhungihar, and it is only on the immediate boundary of Bhagalpur that these names are considered as in any manner disgraceful. I have little doubt that they are the descendants of the ancient nation of Brachmanni, and they still occupy by far the greatest part of the land in this district, and are both able and willing to defend their property, against all who might attempt to seize it.

The Magahi Brahmans follow the customs usual with the military tribe of the country, as I have before said, and many of them are so ignorant that they do not know to what sect they belong. I am indeed told, that a good many of them will not take the trouble of applying to their Guru for the usual form of instruction. The subdivisions, which

I have mentioned in my account of Bhagalpur, are analogous to the Purs of the Sakadwipis. Next the Brahmans, the Rajputs hold the highest rank, and are universally allowed to be of the Kshatri or royal tribe. They may amount in all to 14,000 families, and appear to me to have been chiefly introduced in the Muhammedan armies, especially by the Mayi family, which, before its conversion to the faith in Muhammed, was of this warlike tribe; and in its long struggles to expel the military Brahmans introduced many Rajputs, and gave them lands. The Rajputs in this district are of many different tribes, Chauhan, Chandel, Sirmaur, Gajakesari, Gahalat, Bakawar, Kinawar, Chhilatiya, Sorki, Gahawar, Rathawr, Dikshit, Bisen, Purniya, Bhojpuriya, Lotamiya, Pamar, Pengwar, Nautun, Sulaki, Kachwaha, Gautam, Bayes, Maharror, Baghel, Ganawar, Sakawar, Kochaniya, Mariyar, Raghubangsi, Dhongr, Bundela, Grihastha, and Desi. I cannot specify the number or proportion of each of these tribes, because it was in some divisions only that the Pandit attended to the distinctions, and by far the greater number he put down merely as Rajputs. Most of these divisions seem to be derived from different places, where the tribe had formerly settled; but others are of a contrary nature. The Grihasthas are such as have contaminated their hands by the plough, although the word means merely men who have a house; but in this country the term ploughman (Jotiya) being contemptible, these useful men are usually called Grihasthas, as less obnoxious. The Desi Rajputs again are bastards, and many of them are descended from low women, the spoil of war. Most of the Rajputs follow the Dasnami Sannyasis, but many are worshippers of Rama, and some of Radha. Their priests (Purohits) are mostly Kanoj Brahmans.

Although the Rajputs are here universally admitted to be Kshatriyas, there are, as in Bhagalpur, other pretenders to that rank whose claim is not generally admitted, and who will be mentioned in the places that are assigned to them, by those who are not in their power. It must however be ob-

served, that their claims to a descent from the original regal tribe is probably as well founded as those of the Rajputs; for 1st. none of the Magadhas, or real royal tribe, are said to have been brought from Sakadwip; 2ndly. the Rajputs are said, in the Rudra-yamal, to be of a mixed tribe, formed by a connection between the sacred and mercantile orders; but this doctrine, as I have said of the mixed origin of tribes, is very doubtful, and this assertion can only be taken to imply, that when the Rudra-yamal was composed, the claim of the Rajputs to be Kshatris was not admitted! 3rdly. there is great reason to think, that at least some of the Rajputs are the offspring of some Persians that fled to India to escape Muhammedan fury. In fact, every military tribe that had sufficient power, seems to have been admitted by the Brahmans into the regal caste, so soon as it became subject to their authority, and betook itself to a pure life. The ancient tribe of Kshatris, who probably opposed Alexander on the banks of the Indus, were perhaps in the number of those thus admitted, and in this district there are above 900 families. Being less powerful than the Rajputs, they are reckoned lower, but still are considered as higher than any other class. Many of their women are accused of wantonness. One half of them are by trade goldsmiths, perhaps owing to the wantonness of their mothers, as, in Ronggpur, this is the trade which the sons of prostitutes have adopted, and judiciously so, as the demand of their kindred serves to give them much employment. Their proper priests (Purohits) are the Saraswat Brahmans, but most of them have adopted Nanak as their spiritual guides. Both Rajputs and Kshatris in general retain the west country dress.

The Rumzani prostitutes sometimes call themselves Kshatris; sometimes they allege that they are of the Rajput tribe, but this seems merely a pretext to purity, so that no caste may scruple to frequent their company; because they purchase any sort of girls and admit them into their order, although they educate them according to the rules and customs of the military tribe. The high

tribes, being anxious for their company, do not dispute their claim to rank.

One house in Nawada educates its sons as Hindus, and its daughters as Muhammedans. The Hindu bards, or rather parasites (Brahma Bhat), are placed next to these military tribes, and may amount to about 380 families, most of which have trifling endowments. They are very impudent fellows, and when any one offends them, they make an image of cloth, call it by their enemy's name, and go round heaping it with insult and abuse, which enrages the prototype beyond all reasonable measure.

Next to the Brahma-Bhats are placed the Baniyas, who, in Bengal, are considered as rather low. Here they are admitted to be Vaisyas, the third or mercantile tribe of the Hindus, although there are among them many gradations. On the whole there are about 8000 families, of whom the Agarwalas are reckoned the highest, and amount to about 310 families, divided into Agarwalas and Puri-Agarwalas. The heretical Srawaks or Osawals, amounting to 200 families, the Agarharis, amounting to 133 families, the Bayes-Baniyas, amounting to 33 families, and the Yasawar amounting to 53 families, are of the same rank, and are admitted by all to be pure Vaisyas. In general these are rich men, and not only can keep accompts, but are acquainted with the legends composed in the vulgar tongue, the only science permitted to the profane tribes. The orthodox Vaisyas of this class are all of the sect of Vishnu, part worshipping Rama, part Krishna, and all their priests (Purohits) are Brahmans of the Gaur tribe. The above are the tribes that in Puraniya are reckoned Vaisyas; but all the others are here admitted to that dignity, and of course none of their priests are degraded, as happens to many of them in Bhagalpur: the whole of them seem originally to have come from the west of India, and still retain the dress of their original country, which, with the greater part, seems to have been Agra, from whence the name of Agarwala is derived. Next in rank to these principal Vaisyas,

are here reckoned the Maheswari, amounting to four families; the Purawar, amounting to 50 families, and the Barnawar, amounting to 940 houses. Their Purohits are Magadha Srotriyas, Kanoj and Sakadwipi Brahmans, and they mostly worship Rama or Radha. A third rank among the Vaisyas of these districts is held by the Luniyar or Runiyar Baniyas, amounting to about 2200 families; the Rastokis, amounting to 100 houses; the Mahuri, amounting to 1400 houses; the Kasaranis, amounting to 1900 houses; the Kasodhans, amounting to 130 families, and the Ayodhyavasis, amounting to 50 houses. Their Purohits are mostly Kanoj and Sakadwipi Brahmans, but they follow chiefly the sect of Nanak. The lowest rank of the Vaisyas includes the Jaonpuris, amounting to 290 houses; the Kamalkalas, amounting to 15 houses, and the Kath-Baniyas, amounting to 100 houses. Their Purohits are Srotriya or Kraungchadwipi Brahmans, but they belong chiefly to the sect of Nanak. Although these three lower classes of the Vaisyas are all traders, a great many of them cannot write nor keep accompts of any kind, and very few of them know any of the legends in the vulgar tongue.

I now proceed to give an account of those, who in this district are by all considered as pure Sudras, and who do not reject the appellation. Among these the Kayasthas hold the chief place; and, although they claim to be descended of a Chitra Sen, they do not pretend, as in Bhagalpur, that this person was created from the dust which covered the body of Brahma, and of course that he could not be a Sudra. They, on the contrary, allege, on the authority of the Rudra-yamal, that he was a son of Bhuti-datta, who was the chief (Nayak) of the Sudras, created by Brahma. There may in all be about 7000 families. The greatest part (4000 families) of the Kayasthas in these districts are the Ambashthas, who seem to be the original penmen of Magadha, and they consider it as their home. Notwithstanding the above mentioned story in the Rudra-yamal, far from reckoning the Ambashthas pure Sudras, they are in that

book supposed to be a mixed tribe, proceeding from a Brahman by a Vaisya mother, and that their proper profession is medicine; but the only physicians in India who, so far as I know, have any learning, except those of the sacred order, are the Baidyas of Bengal, who are totally different from the Ambashthas of Magadha. The Sribastav are the next most numerous class, amounting to about 1500 families; and, so far as I can learn, their original country is Tirahut, and they are probably the same with the Maithil-Kayasthas of Bhagalpur, although here they are open and avowed drinkers; abstinence from this enjoyment having probably been forced on the people of Mithila by the conquest of Lakshman Sen, king of Bengal. The Karan are here the only other numerous tribe of Kayasthas, and amount to about 900 families. They are considered as having come from the west of India. Of the Bhattachar, Mathur, Saksena and Khara Kayasthas, there may be in all about 110 families.

All the Kayasthas here apply to the duties of their profession, and acquire a knowledge of Persian and Hindi writing and accompts. Some few of them have studied a little Sangskrita grammar, and the usual poetry of the Persians; but in general they confine themselves entirely to accompts and forms of business, and are great adepts in all sorts of chicane. A great part, however, live by farming lands, which they cultivate by their servants' hands, as they never work; but they have in their management the collection of almost the whole of the rents. The Mathur Kayasthas are the only tribe of them that think it necessary to observe the rules of Hindu purity, although many of the others, from motives of religion, abstain from several indulgences, which the rules of their caste allow. The Kayasthas here may eat meat that has not been offered in sacrifice, and they may drink all kinds of spirituous liquors. They do not scruple to smoke a pipe, to drink water, nor to chew betle at the same table with an infidel, on which account some allege that they are impure; but they abstain from marrying their

brother's widows, which all the lower tribes in this country do. One half of the Kayasthas follow the Dasnami Sannayis, one-fourth the Kanoj and Sakadwipi Brahmans, and one-fourth Nanak. Their Purohits are chiefly Kanoj and Sakadwipi Brahmans. Those who do not follow Nanak are mostly of the Sakti sect. The tradesmen, who in this district are reckoned pure Sudras, are the Sungturash, Thathera, Kasera, Halwai, Tambuli, Mali, Barai, and Kandu. Masons and stone-cutters are called here Sungturash, Gongr, and Bhaskar. They may amount to 124 families. I believe that the whole originally came from the west of India, and I know that 80 families of them are descended of a colony introduced by Ahalya Bai to carry on her works at Gaya. They came originally from Jaynagar, and some of them pretend to be Gaur Brahmans, as they possess books on their art in the Sangskrita language, and are able not only to read them, but understand their contents. The head man among them, although his brother had made considerable progress in the study of astrology, acknowledged that they are Sudras. They live what is called a pure life. Their priests are Gaur Brahmans, and they all worship Krishna. The Thatheras, who work in the tin, lead, zinc, and copper, amount to about 700 houses, and have no subdivisions of which I heard. They follow chiefly Nanak, and the Dasnamis; and those who follow the latter, worship Bandi and the Gram-devatas. The Kaseras, who amount to about 320 families, although they work in the same metals, are a different caste; but of the same rank with the Thatheras, nor have they any subdivisions of which I heard. They have the same priests and gods with the Thatheras.

Goldsmiths (sonar) are in this district reckoned pure Sudras, and amount to about 2,100 families, of which about 1000 are of Kanoj, 450 are of Magadha, and 650 are of Ayodhya, but have divided into two branches, the Ayodhyavasis and Ayodhyapuris, the latter of whom are inconsiderable. The Hanojiyas follow the Nanaks and Dasnamis, and Kanoj Brahmans perform their

ceremonies. The Maghaiyas have similar Gurus, but their Purohits are Srotriya Brahmans. The Ayodhyavasis have the same Gurus, and their Purohits are Kanoj Brahmans. The Maiyars are reckoned by many a kind of Sonars, and their rank is equal; but they do not intermarry, and they both work in the precious metals, and tin, copper, or iron vessels, on which account they are often called Rangdhaluyas. The Halwais are confectioners, and a few cultivate and trade in grain. They amount to about 3000 families. Here, as in Bhagalpur, by far the most numerous class of this caste (1,700 families) assume the name of Ganapatiga Madhyadesi, the meaning of which has been formerly explained. The next most numerous class derives its name from Kanoj, and amounts to above 900 families. Of the Magadha, or proper confectioners of the country, there are only 400 families. The Halwais composing the small remainder are called Purabiyas, as having come from the east, probably from Bhagalpur. The Purohits of the Halwais, who are rich, are Sakadwipi and Kanoj Brahmans; the poor are left to the Jausi. They follow mostly Nanak, but some adhere to the Dasnamis, and worship their ancestor called Ganinath and the Saktis. Three families of the analogous tribe of Bengal, called Magra, have settled in Patna, and are admitted to be pure Sudras; but they pretend to be higher than the Halwais. The Tambulis should retail betle, but some of them trade in other articles, or cultivate the land. They may in all amount to 900 families, divided into Magahi, Nushurkhani, Banarasi, Chaurasi, Kongriya, Bherera, Jaonpuri, Yasawar, Gazipuriya, and Rarhi-Chaudagrami. The Magahis who properly belong to these districts amount to almost two-thirds of the whole. The remainder seems to have come chiefly from the west. They follow chiefly Nanak, but a considerable part adheres to the Dasnamis, and worship Bandi. Their Purohits are Srotriya, Sakadwipi, and Kanoj Brahmans.

The Barais, who should cultivate betle gardens, have in some places betaken themselves

to other kinds of agriculture. They may amount to 2000 families, of whom by far the greatest number (1,740 families) are called Chaurasis. The Magahis amount to 230, and there are a few called Samariyas and Yasawars. All these seem to be local distinctions. They follow chiefly the Dasnamis, and worship Bandi; but some follow Nanak. Their Purohits are Srotriya and Kanoj Brahmans. The Malis, who cultivate flowers, make garlands, and work in the pith of sola, amount to above 1000 houses, and are subdivided into Magahi, Sirmaur, Banarasi, Kanoj, Baghel, Kahauliya, and Desi. The Magahis or proper garland-makers of the country are the most numerous, amounting to about 300 families; the Sirmaur amount to about 300 families, and the Banarasis to 280; the other subdivisions are trifling. The Desis are a bastard race. The Kandu men build houses, and act as day labourers in agriculture, while their women parch grain. In this district they amount to about 4,500 houses, of which about 4,200 are called Korangch, 200 only belong to Magadha, the remaining few are from Kanoj, or are called Gongr, which implies a stone-cutter. Of the term Korangch I can learn no rational explanation, although some allege that it is a corruption of Kraungcha, a very remote country. Their Purohits are mostly Jausis. They follow chiefly the Dasnamis. They would appear to be rather a low tribe, as some of them eat village swine; but their purity is not disputed. They worship chiefly Guriya and Rainchandra, considering the latter as a Gram-devata. These are the artificers of pure Sudra birth; I now proceed to the agricultural tribes of the same rank.

The Koeris are properly the cultivators of kitchen-gardens, and almost the whole of them follow this profession, but almost the whole also have fields: many are rich, and some are the proprietors of the soil. The profession of gardening is here honoured, and the Koeris are admitted to be pure Sudras. This tribe seems to extend every where between Munggar and Delhi, and in these districts they may amount to 45,000 families, of

which three-fourths are called Magahis, and about one-fifteenth may be Dangbes. Some allege that these two names are given to the same tribe. About three-twentieths are called Banpars, of which term I can learn no explanation. A few retain the title of Kanoj, and the remainder consists of Jaruhar, Chiramait, and Bharn, all phrases of which no rational explanation is given. The greater part adheres to Nanak; many however belong to the Dasnamis, and some to the followers of Rama. Their priests are mostly Srotriyas, with a few Jausis. The Kurmis here are a numerous tribe of cultivators, and some of them, as usual with the pure agricultural castes, carry arms. Such tribes appear to be aboriginal Hindu nations that were not of sufficient consequence to be admitted into the order of Kshatris; but too powerful to be thrust into the dregs of impurity. In the whole there may about 4,500 families. Considerably more than one half of the whole are called Magahi; one-sixth are called Ghametas, of which I can learn no meaning; one-seventh are called Ayodhiyas, a national distinction; the remainder is subdivided into Kurmi, (properly so called, who are very few,) Samsawar, Yaswar, Kuchisa, Chandani, and Desi. The last are a spurious race; some of the others are national distinctions. This caste seems to extend every where from Munger to Delhi. Most of them follow the Dasnami Sannyasis, and their priests are chiefly Srotriyas and Jausis.

The Dhanuks are another pure agricultural tribe, who, from their name implying archers, were probably in former times the militia of the country, and are perhaps not essentially different from the Kurmis; for any Yasawar Kurmi, who from poverty sells himself or his children, is admitted among the Dhanuks. All the Dhanuks at one time were probably slaves, and many have been purchased to fill up the military ranks, a method of recruiting, that has been long prevalent in Asia, the armies of Parthians having been composed almost entirely of slaves, and the custom is still, I believe, pretty general among the Turks. A great many of the Dhanuks are still slaves, but some

annually procure their liberty by the inability of their masters to maintain them, and by their unwillingness to sell their fellow creatures. I have already mentioned, that the Dhanushkas or Dhamin Brahmans, are probably the original priests of this tribe, who worshipped the ghost (pret) of some hero or saint, a practice very common in this country, and on that account have been called Pretiya Brahmans. The province of Behar, so far as I can learn, is the country where the Dhanuks chiefly abound. In these districts there may be 7,000 families, of which more than a half are called Yasawars from the name of some country. The next most numerous tribe is called Dhanuk without addition, then the Magahis, then the Dojwars, and finally the Chhilatiyas, named after a country, but by no means the Silhet of Major Rennell, where there are no Dhanuks. This tribe is chiefly under the Dasnamis, but a few follow Nanak, and their Purohits are the Srotriyas and Jausis.

The above artificers and agricultural tribes are considered as equal in rank, and a widow is married by her husband's younger brother, by which they are distinguished from the Kayasthas. They reject pork and fowls, but purchase from the butcher meat, which has not been offered in sacrifice. Next to them in rank are four tribes, which live much in the same degree of purity, and who here are considered as pure Sudras, nor does a Brahman scruple to drink the water drawn by their hands; but they are held lower than the others, because they fish for sale, and carry loads on the shoulder, which is vastly worse than carrying a load on the head. The Rawani Kahar, who in Bhagalpur are called Maharas, in these districts are the most remarkable of these four tribes, and claim a descent from Jarasandha, king of India, in the 11th or 12th century before the birth of Christ, nor is this claim disputed by any except the Brahmans, who allege, that this king was a Kshatri and not a Rawani: but this cannot be considered as a valid objection, because, as I have said, some of the descendants of Viswamitra,

a kinsman of Jarasandha's, are allowed to have been Brahmans, some Kshatris, and some even Mlechchhas. The tradition is so general, that in all probability these Rawanis are descended from the tribe, which during the government of the Brihadrathas was master of the country. Magadha seems to have been the original seat of this tribe, the number to be found anywhere else being very trifling. The Rawanis have been entirely reduced to slavery; nor does any one of them pretend to a free birth; but many from circumstances above-mentioned have lost their masters, and many more are allowed to do as they please for a subsistence. They are all willing to carry the palanquin; but not one-sixteenth of them are regularly employed in that way, and these have chiefly gone to cities for employment. The remaining Rawanis are cultivators, but carry palanquins at marriages, or other ceremonies, and at leisure hours catch fish for their own use. They amount to about 10,000 families. They follow chiefly the Dasnamis, but a few adhere to Nanak. There purohits are mostly Jausis, but some employ Srotriyas. The Torhas mentioned in Puraniya and Bhagalpur are a similar tribe, but only 130 families are settled in these districts; many I am told, live in Tirahut. They chiefly live by fishing. The Kharwar have also been noticed in my account of the two above-mentioned districts. In Patna and Behar there may be about 30 families. Several of their chiefs still retain lands in Ramgar, and are of ancient families. The Bhar have been fully mentioned in my account of Puraniya, in the north-western parts of which, and in the adjacent parts of Tirahut and Nepal they were at one time the governing tribe. In Patna and Behar I heard of only four families. The lowest of the Sudras, the water drawn by whose hands a pure Brahman can drink without disgrace, consists of five tribes, who are reduced to the borders of impurity either by tending cattle, which they castrate, or by retailing onions and garlic, which are an abomination, or by using cloth that has been defiled by dead bodies.

The Goyalas, called Gop in the sacred language are in these districts a very numerous class, and in many parts are not only accused of unfair dealings in their trade; but are suspected of being addicted to theft and robbery. These people, however low they may be held by the Brahmans, pretend to considerable dignity on account of their connection with the god Krishna, who, although a Kshatri of the family of the moon, was adopted by a Goyala, and many of his wives (1600) are said on some authorities to have been of the Goyala tribe. In some books indeed (as the Bhagwat) this is denied, yet in others (Brahma-baibarta) it is affirmed: and Radha, one of these ladies, is now by many worshipped as the chief deity. These circumstances may be noticed as another proof, that down to the commencement of the degenerate age (Kaligung) nothing like hereditary caste had been introduced into India. It is contended by the pandits, who assist me, that in the time of Krishna the Goyalas were of the Vaisya caste, which opinion they support by the authority of the Amarkosh, and they allege, that the Goyalas have been reduced to their present low rank, by having introduced castration into their herds. This in my opinion is another instance to show, that the castes in India were not originally hereditary. Although the proper duties of the tribe are to tend cattle, of the buffalo and cow kind, and prepare and sell milk, by far the greater part in this district are mere farmers, and hold the plough. There are in all about 20,000 families, almost one-half of whom are of the Majroti tribe, and four-tenths are of the Krishnat so called, because they claim to be near kinsmen of the god, although that honour is most usually considered by the Brahmans as belonging to the Ahiri tribe, of whom there are none in these districts. The remainder is composed of the Chautaha, Ghoshin, Goyariya, Behota, Barnarasiya, Maghaiya, Kanoj, and Jat tribes, all in small numbers. The last pretend, that the Bharahtpur Raja is of their tribe, and on that account they assume the title of Kshatri, a rank which, I presume, it would

not be safe to dispute at Bharahpur. These Jats have of late times been one of the most celebrated tribes of Hindus, and have on several occasions had the honour of foiling not only the Mogul, but the British arms. The Goyalas are mostly under the guidance of the Dasnamis, but many follow Nanak, and among themselves there has arisen a kind of (Gurus) sages, who procure money from a good many, and are called Jhunukiyas. They are vagrants provided with a trident and some other mummary, and come from Tirahut, which seems to be a hot-bed of superstition. Whether or not they have there women and houses, I have not learned : nor have I heard, what is their discipline. When one of them approaches a village, he makes a noise with a drum, and waits, until his herd come to conduct him to their houses, where he adorns his trident, and holds it up for them to worship Gorha, which the trident represents. He then receives the oblations. The Goyalas have several other gods belonging to their own tribe, who will be mentioned among the Gram-devatas. Their purohits are mostly Jausi, with some Srotryas. The Gareris or shepherds, are here considered as of the same rank with the Goyalas, and as bordering on impurity. In the west of India they have of late had still more success than the Jats, and one of them named Holkar has there founded a government of considerable power. On this account, I am inclined to consider these Gareris as the same with the Curubaru, of which tribe I have given an account in my travels into Mysore; for one of the divisions of that tribe are said to have settled in the Mahratta territory, and to have betaken themselves entirely to the use of arms (vol. iii, p. 335), and are called Rawut. I look upon Karnata therefore as the original seat of this tribe. The widow of Holkar (Ahalya Bai), I have had frequent occasion to mention. In Puraniya the shepherds are reckoned impure; but here that is not the case. In these districts there are about 1,200 families. They are called Gareris from tending sheep, and Kambaliyas from weaving blankets. These are

their principal occupations, but they also hold the plough. They follow chiefly the Dasnamis, and their purohits are chiefly the Jausi Brahmans. The people, who carry torches in these districts are called Bari, and Rawut, on which account I suspect, that they originally were of the same tribe with the shepherds, and they hold the same rank. Their profession is looked upon as low, because their torches are often made of cloth, which they purchase from those who carry out dead bodies, and who collect it from the biers. Besides carrying torches, the people of this tribe prepare the platters of green leaves, out of which the Hindus eat. In all there are about 300 families.

The Khattiks mentioned in Bhagalpur are here also reckoned pure, notwithstanding that they sell onions, which are an abomination. They deal in all kinds of warm seasoning, but are petty traders. There are in all about 300 houses. Their Gurus are chiefly Dasnamis, and the Jausi Brahmans perform their ceremonies. The Kemanis as in Bhagalpur follow the same profession, and amount only to 140 houses. I shall next treat of the impure Sudras, the water drawn by whose hands a pure Brahman will not drink; but they are divided into two classes. In the first are those, with whose water the military Brahmans, Rajputs, and other pure but profane tribes make no scruples. The water drawn by the hands of the second class is rejected by all who pretend to any purity; yet they are not utterly abandoned to uncleanness, and will not eat pork nor poultry, much less beef. In the first class of impure Hindus are reckoned 11 tribes, partly artists and partly fishermen. The Kumbhars or Potters, reckoned pure in Bengal, are here impure, the good reason assigned for which is, that they cut the throats of the vessels that they make, when they take them from the wheel. Had they cut human throats, they probably would have attained a higher station. They in general confine themselves to the exercise of their calling, and very few cultivate the land. In all there may be 3000 families. By far the greater part are called

Magahis, as belonging to this country; but 180 families are supposed to have emigrated from Kanoj. They receive instruction, such as it is, from the Dasnamis; and Jausi Brahmans perform their ceremonies without much disgrace. The blacksmiths (Lohar) in Bengal are considered pure; here they are impure. The whole are supposed to have come from Kanoj, and may amount to 1600 families. The Kol having been workers in iron, it is probable, that in ancient times there was no separate profession of blacksmith. A few cultivate the land, but in general they work in iron, or make the implements of agriculture, although some of these consist of wood. Their spiritual guides are chiefly Dasnamis, and Kanoj Srotriya, and Jausi Brahmans perform their ceremonies. The Barhai are carpenters, and few only do any other work. Why both in Bengal and here this profession, perhaps the most cleanly of all handicrafts, should be reckoned impure, it would be difficult to say. Ingenuity in this trade is so connected with almost every sort of improvement in the arts, that its having been so generally neglected may be considered as showing, that the Hindus were always backward. All the Barhais in this district are said to be original inhabitants of Magadha, and they amount to about 3000 families. Their spiritual guides are mostly Dasnamis, and Jausis chiefly perform their ceremonies. Both blacksmiths and Barhais worship Viswakarma, as a god peculiar to themselves.

The barbers (nai), who in Bengal are so haughty, are here reduced to this rank of impurity. The Dasnamis have the guidance of most of these, who trouble themselves to consult any sage, and the Jausis and Srotriyas perform their ceremonies. In these districts there may be 4,500 families of barbers, of whom 2,800 are said to have come from Ayodhiya, 800 are native Magahis, and 400 have come from Kanoj; the remainder are mostly of the kind called Bohotas, who pretend to be high, and will not marry widows. A few are called Sribastav, called so, I presume, from some country, because some other tribes bear the same

appellation. The Laheri or Nari, who work in lac, belong to this class, and amount to about 300 houses, among whom I heard of no distinctions. They are all said to have originally come from a country called Sribastu. The Dasnamis and Nanaks give them spiritual advice, and the Jausi Brahmans perform their ceremonies. These are the tradesmen of the first class of impure tribes. The fishermen are divided into two kinds, one which uses boats, and another which does not manage these insecure vehicles. The former are called by the common title Malo, but are divided into five tribes. They border on the lowest class of impurity, so that the pure Sudras will drink water; which they bring fresh from the well, but will not touch what has entered the house of such suspicious characters. The Gongris, who amount to about 650 houses, fish, manage boats, and cultivate the land: 600 of the families are called Banpar; the remainder consists of some families which have come from Tirahut and Kanoj. They are chiefly guided by the Dasnamis and Nanaks, and their ceremonies are performed by Jausis and Srotiyas. They seem to be a tribe that originally frequented the upper parts of the Ganges. The Suriya Malas amount in these districts to only 35 families. The Mariyari Malas are also a tribe of fishermen and boatmen from the upper banks of the Ganges, and in these districts amount to about 1000 families, which have similar guides and priests with the Gongris. The Kewats, a Bengalese tribe of fishermen mentioned in my former accounts, have found their way into these districts to the amount of about 700 families. They have placed themselves under the Dasnamis and Nanak, and Jausi Brahmans perform their ceremonies.

The Tiwars, who in Bhagalpur from various circumstances have been raised to the rank of pure Sudras, are here considered as impure, and about 100 families have settled in these districts. They no doubt have come from the lower Gangetic provinces. The Chotahas fish, but do not manage boats, and only 10 families are to be found in

these districts. I now proceed to the lowest class of impure Hindus, the water drawn by whose hands no pure person, even of the lowest rank, will drink, but who still have adopted a considerable portion of what is called purity. These are here divided into 10 tribes, partly fishermen or day-labourers, and partly artists.

The tribe called Chaing in this district is chiefly confined to the south-east part of the territory, belonging to the city of Patna. The Chaings are fishermen, boatmen, and cultivators, and may amount to 480 houses. They are guided by the Dasnamis, and Jausi Brahmans perform their ceremonies. I am told that Nator and the banks of the Padma are the parts where this tribe is most numerous. Those here speak the Hindu language. The tribe called Bindu is usually considered as a branch of the Beldars; but this is probably owing to their using the hoe, which is the meaning of the latter name. The ranks of the two castes are also nearly the same; but they never intermarry. The Bindus are fishermen, boatmen, and ploughmen, and dig with the hoe, chiefly in making ditches and roads. This is considered as a very impure profession. Of this tribe there may be 900 families settled near the Ganges below Patna. The Beldars, whose proper duty it is to dig with the hoe, are divided into two classes, the Nuniyas and Khatawas, that do not intermarry, and follow different professions. They are all cultivators, but the former in the proper season are employed to make nitre, and the latter to dig ditches, tanks, and canals, to build mud walls and reservoirs, and to make roads. On the whole there may be 3000 families, of whom a large proportion is settled in Sheykhpurah. The Dasnamis are their spiritual guides, and the Jausi Brahmans perform their ceremonies.

A great many of the Patwa tribe have become Muhammedans, being ingenious artists disgusted at the low situation into which they have been thrust. A good many, however, still remain Hindus. About 600 families, simply called Patwas, knit strings of silk. About 100 houses,

called Guriya Patwas, are weavers of Tasar silk, and about 700 families, chiefly in Phatuha, weave cloths of Tasar and cotton mixed, or of cotton alone especially table-cloths and towels. Many of these are in easy circumstances, and some are rich. They are guided by the Dasnamis and Nanak, and Jausi Brahmans perform their ceremonies. By far the greater part of the numerous tribe of cotton-weavers, on account of the lowness of the caste in which they were placed, have become Muhammadans, and Jolaha, the proper Hindi title, in these districts is very often applied exclusively to the converts, while the Pagans are most usually called Tangti or Tanglawa, that is, merely persons who use the loom. About 1,300 families adhere to the old religion, and are under the guidance of the Dasnamis, while the Jausis perform their ceremonies; 640 of the families are of Kanoj, 540 are of Magadha, 100 are of Tirahut, and 20 of Yasawar. A hundred families of the Aswini Tangti, or Tantrabays of Bengal, by settling in this country, have been degraded. They follow some few of the customs of Bengal, but have fallen into most of the impurities of the other weavers, on a level with whom they have been placed. Most of them follow the Haviri, but some have Dasnamis for spiritual guides; the Sakadwipi Brahmans perform their ceremonies. The Yogis here also are weavers, and amount to about 400 families. They altogether reject the Brahmans, bury the dead, and follow the doctrine of Gorakshanath; but it is said that Jausi Brahmans perform their ceremonies. Hitherto I have not been able to meet with any of their learned men.

The men who make and sell oil, and trade from market to market, as usual are placed in this low rank, and amount in all to 4000 families. The most numerous class by far, containing 3,200 families, derives its name (Magadha) from this country; 340 are of Kanoj, 170 are of Jaonpur, the remainder is of the tribes called Bareghariya, Ariyar, and Banaudhiyas, who give themselves airs of purity, and will not marry widows. A few of these pure persons are called Desi, which

implies that they are of a spurious breed, and probably think to recover their rank by this affectation of purity. Many of the Telis have some little wealth, and the care of their souls is disputed by the Dasnamis, Nanaks, and Haviris. Their Purohits are Jausi Brahmans. Fifty families of the Gurer, mentioned in Bhagalpur, have settled in Jahanabad. On this subject I have nothing new to offer. The people of the tribe called Sungri, and mentioned in my account of Puraniya, are very often called Kulal, because many of them distil spirituous liquors. There are many subdivisions, a few of which, containing about 300 houses, never distil: of the remaining divisions, amounting to about 3,700 houses, some members distil, some are dealers in retail and money changers, and many deal from market to market. The former classes are called Magahi, Bishtawar, and Banaudhiyas; the latter are the Ayodhyavasi, Kalwars, Kols, Chopdars, Yasawars, Yasars, Behotas, and Sanggatas. The Behotas are the most numerous, and are making an attempt to obtain purity by giving up the pleasure of concubines; and in the places where they have established themselves in force, they seem to have called all obstinate sinners by the name of Sanggata. The original and proper divisions seem to be the national ones of Ayodhiya, Kol, Yasawar, Yasar, Bishtawar, and Banaudhiya. The Kol are perhaps remnants of the tribe which once governed the whole country. Their little wealth has produced many candidates for the care of their souls. The Dasnamis have been most successful, then Nanak, then the Kavirs, and finally the Ramanandi Vaishnavs. Their Purohits are the Jausi Brahmans.

The Pasis, who extract and sell palm wine, work as day labourers and make mats, and very seldom hold the plough; they amount in all to about 5700 houses; about 800 are of Magadha, and 50 of Rautas (Rotas R); but by far the greater part take the title of Tirsuliyas, because they have planted the sacred Ocymum, called Tirsuli in the vulgar tongue, and have thus become a kind of

Hindus. Many are called Byadhas, probably from having been hunters, and still, I am told, adhere to this practice and sell the game. People of all ranks may hunt or fish for amusement, that is, may be wantonly cruel; but nothing in the Hindu idea of purity can be more disgraceful than to make a profession of these arts. The Dabgars or Dhalgars work in leather, and make bags for holding ghiu, oil and molasses, and targets of buffalo hides. They are said to have come from a country called Sribastu, west from Ayodhya, which is not mentioned in the Desmala of the Saktisanggam Tantra, nor do I know exactly where it is; but divisions of several tribes, Kayasthas, Laheri and barbers appear to have come from the same place; 50 families of the Dabgars have settled in these districts. Their spiritual guides are Dasnamis, and Jausi Brahmans perform their ceremonies. I now proceed to tribes that are considered as altogether vile, and for whom no person of the sacred order will perform any ceremony, unless they depart from their beastly habits. I begin with some agricultural and military tribes, who appear to me to be descended from the aboriginal inhabitants of the country. Each of them has deities of their own, for which some of them act as priests (Bhakat), and at their ceremonies the sister's son (Bhangja), or sister's or daughter's husband of the man who is married or mourns, directs what is to be done. Many people in these districts consider these tribes as Kirats, and allege that the Kol or Chero were their chiefs; but, although their manners no doubt resemble those of the Kirats or Kichak, who occupy the eastern parts of Nepal, their features and original languages are very different. The whole now existing in these districts have adopted the Hindi dialect, but so intermixed with strange words and phrases, and spoken with an accent so different from that which is usual, that the pure castes, who have not been accustomed to speak with them, have much difficulty in comprehending their meaning. Concerning the Bhungiyas, I have had occasion to dwell very fully in my account of Bhagalpur, nor do I

see any reason to alter the opinions there offered. It is on the boundary of Ramgar that they chiefly reside, and there the country belongs to their chief, two of whom have the rank of Tikayits. These have now taken the title of Suryabangsi Rajputs, live pure, and have Brahman priests and guides; but near the old residence of Jarasandha, and in Helsa, there are some families which are reckoned by all the people, among the very dregs of impurity, and eat beef, pork, camels, asses, horses, rats, cats, fowls, lizards, and in fact every thing that Hindus abhor. On the whole, there may be 4000 families living under their own chiefs, who observe some at least of the rules of purity, although most of them cannot give up pork nor poultry; and 600 families may be scattered through the district, and wallow in all their primitive abominations. They worship chiefly the Viras, or the ghosts of persons of their own tribe. In this district the most numerous of these tribes is called Musahar, and they, probably like the Bhungiyas, are the remains of the armies of Jarasandha. In some parts, indeed, Musahars and Bhungihars are reckoned two names for the same tribe, which is probably a just opinion. The Musahars may amount in all to 2400 houses. They are so ignorant, that such as I procured to give an account of their customs, were alarmed, and I do not think that great reliance can be placed on what they said. They seem to be on the increase, many having come from Ramgar, chiefly about 20 years ago. They eat beef, pork, buffaloes, rats, fowls and all birds, except those of prey. They never, so far as they know, had any princes nor chiefs, nor do any of them possess estates in land. They cultivate the ground, and the men and women collect drugs and firewood. The men rear the Tasar silk-worm, dig mica, and are keen hunters. They eat the food prepared by any Hindus of the least decency, but reject that of the Dom and other vile tribes of Hindu artificers, and of Muhammedans or other total infidels. None of them can read nor write. They marry only in their own tribe, but avoid all relations by either father or mother, so

far as can be traced. The girls are married at from five to 12 years of age, and they excommunicate all women who may defile themselves with men of another caste. They have no Purohits, and at marriages there is no religious ceremony. Some red lead is put by the bridegroom on the bride's head, and they make mutual presents. Both parents join in the expense of the feast. A man who has a wife alive cannot take a concubine, nor is a plurality of wives admitted. When a man dies, his sons divide his property; if he has no son, the property goes to his widow. They worship the Viras or saints of their tribe, and have no images, but they offer sacrifices. The men on these occasions pray, and the women sing, accompanied to music of their own. Widows marry their husband's younger brother. They burn the dead, and mourn 10 days, when they give a feast. They believe that good people after death go to Kailas, and bad men to Narak. Having no chiefs, all the business of the tribe is settled by Mathas, or councils.

The Rajwars are a pretty numerous tribe, most of whom are settled in Nawada, but some are scattered throughout these districts, and I have no doubt are of the same tribe with the Rachewars or Rajawars, mentioned in my account of Mysore (vol. 3, p. 435), although in that country they pretend to be of the Kshatriya tribe, and have adopted the rules of Hindu purity. Here the very reverse is the case; they eat beef, and every thing that shocks Hindu decorum. They pretend that their common ancestor was a certain Rishi, who had two sons. From the eldest are descended the Rajwars, who became soldiers and obtained their noble title; from the younger are descended the Musahars, who have obtained their name from eating rats, which the Rajwars reject. A great many of them reside in the wilds of Ramgar, towards the frontier of Bhagalpur, and about 10,000 are in these district; but none of them have any landed estates, nor do they suppose that any king or prince ever belonged to their tribe. They differ in scarcely any of their customs from the Musa-

hars, except so far as has been already mentioned, and that at marriages the bride's father is at the greatest expense. The Rajwar and Bhungiyas are allowed to be higher than the Musahars, because probably both carry arms, which the Musahars do not. They all speak a very impure dialect of the Hindi; but I cannot learn that in Ramgar any of them have a peculiar language. The Musahars live chiefly in little round huts, like bee-hives; but the huts of the Bhungiyas and Rajwars are of the usual form. The Bhungiyas and Rajwars have chief men called Majhis, like those of the hill tribes in Bhagalpur; and the latter have leading men called Gorahas, who at all feasts are helped before the vulgar. This dignity is hereditary.

A few of the Dhanggars mentioned in the account of Bhagalpur, come to the two capitals of these districts, but they come merely for service, and have made no fixed abode. They tell me that there are two kinds of Dhanggar; one of these speaks exactly the same language with the Kols of Bhagalpur, the other speaks a very different dialect although perhaps the two may have been originally the same. The Dosads have here the same customs nearly, as described in my accounts of Puraniya and Bhagalpur. Rahu seems everywhere to be the peculiar deity of this tribe, and they everywhere pretend to be descended from the soldiers of Bhim Sen. In general here, notwithstanding one of their gods being the protector of thieves, they have a good character; they are cultivators and watchmen. In the whole of these districts are about 7500 families, of which about 7000 are said to be of Magadha; the remainder consists of Kurins, Palawars and Chhilatiyas. There is some reason to suspect that the Chandals of Bengal are the same tribe with the Dosads of Behar and the west of India; for the two castes follow nearly the same professions, bear the same rank, and the Chandals pretend to be descended of Rahu, and, I am told, worship that monster: whilst there are no Chandals in Hindustan, nor any Dosads in Bengal. In the usual fables the Chandals are said to be descended from a Brahman

woman by a Sudra father; but, as I have said, this manner of accounting for the origin of tribes is by no means satisfactory.

I now proceed to the lowest and vilest of the artificers:—The Banaudhiyas are a tribe of weavers from some country of this name, which is said to be in the west, and from whence a tribe of Telis, and another of Sungries, as above-mentioned, are said to come. These weavers eat hogs and poultry, and have neither spiritual guides, nor do Brahmans perform their ceremonies; but they worship Karu and Damu, two ghosts (*Vira*). They may amount to 280 families, chiefly residing in or near Patna. The washermen (*dhoobi*) here live almost entirely by their own profession. On the whole there may be 2500 families, of which 1850 are of Magadha, 400 are of Ayodhya, 160 are of Kanoj, 80 are called Belawar, and the remainder is called Gosar. Of the two last denominations I heard no explanation. Their deities are Ram, Thakur and Rawat; they do not eat pork nor fowls, and in fact live like the Sudras, but are looked upon as very impure.

The Kangjars are a kind of vagrant gipsy-like tribe, of whom in this district there are only 19 families. They prey upon all kind of birds, which they can catch with a spike fastened to a long jointed rod. They reject beef, but eat crocodiles, or whatever else comes in their way. The men gather peacock feathers for sale, and make ropes of the grass called *sabe*, which seem to be the principal exertions that they make for procuring grain; but in the hot season they obtain a good deal by collecting for Europeans the roots of the grass called *khaskhas*. Their women are in this district the only persons who tatoo the female Hindus, but many Nat from other places share in this gain. They worship a goddess called Bibi, (a Persian word meaning lady), and a male called Porandhami. They offer sacrifices, and the priest, whose office is hereditary, is called Phuldhariya. They pretend that they will admit into their society any person of high caste, and that such converts have been made; but they reject low con-

nctions. They usually live in small portable sheds, but in Patna they have two or three shops, where they sell ropes and the grass roots, and the owners have some little capital, and employ their brethren to collect. In my account of Puraniya this tribe seems to have been divided into two branches, the Kangjar and Khanggars, and the former have disgraced themselves by becoming public executioners.

The Pawangriyas are a kind of musicians who go about in small bands, singing and performing on various reed instruments, on the strength of which they beg. In this district I heard of four sets, who remain Pagans; but there are a good many who have embraced the Muhammedan faith.

The Dhari, whose women are called Mirasın, have in general become Muhammedans, but a few are still Pagans. They are much employed by the higher ranks, because their women both sing and are musicians, so that they can be admitted into the female apartments without restraint. The men dig tanks and ditches, and collect fire wood. About 120 families still continue Pagans. They eat pork, and worship Bandi and Ram Thakur. The Chamars or Muchi, who are tanners and workers of leather, have been often already mentioned. They amount in these districts to about 3000 families; and when not employed in their profession, cultivate the land, chiefly as day labourers, but some have farms; 2300 families are called Dhusiyas, 420 Magahis, 200 Guriyas, 30 Yasawars, 25 Dakshiniyas, 20 Kanojiyas, and 5 Jaonpuris. I can learn no explanation of the term Dhusiya, the Guriyas are probably named after the god so called. The other division's are national.. They worship chiefly Ram Thakur, Guriya, and the Viras, and have a kind of priests called Bhakats, who are not hereditary, but wear beads, abstain from the sensual gratifications of meat, fish, and liquor, and are the spiritual guides of the tribe. The laltsy eat beef, and of course every thing that is held abominable. Their women are the com-

mon midwives, and attempt to cure several disorders of the abdomen by frictions. The Sherazmuchi are saddlers who live much in the same impure manner with the other workers in leather, but do not marry with them. They amount only to 15 families, confined to the capitals of the two districts. The Dharkars are a kind of basket makers, who, although vile, are not altogether so abominable as the Dom. About 20 families have settled at Sahebgunj. They reject the food dressed by impure castes or infidels. The Dom in this country is a very vile tribe, and in all may amount to 1000 families. Those called Magahis remove dead bodies, and act as public executioners, but they also make baskets. They amount to 600 families; 300 families called Dhaparas perform the same offices, nor do I know why they are distinguished from the Magahis; 100 families are called Bangsphors, because they work in bamboos alone: 90 of these are distinguished by no additional appellation, 10 have come from Kanoj. The Dom reject food dressed by washermen or Hulalkhors, but eat that of all other tribes, and even that of infidels. Many of them have very regular handsome features, but they are very dirty in their persons, and have been selected as the cooks for many European families, probably because, until the power of the English arose, no other tribe could be found who would touch the pork and beef of which we are so fond. The sweepers and scavengers are the lowest of all tribes, and in the Hindu dialect of this district are called Hulalkhor. Some have become Muhammedans, without escaping from their degradation, and 280 families are still Pagans, or at least do not profess the faith in Muhammed. In the south-east corners of the district have settled 20 families of the Haris of Bengal, who are the tribe analogous to the Hulalkhors of Behar.

In Patna are four families called Kari-Hari, hunters, who are probably a branch of the Haris, as they are equally vile and impure in their customs. The Hindus of this district are more uniform in their customs than those of Puraniya

and Bhagalpur; because there is so little intermixture of Bengalese, that those who have settled here, have been obliged to comply entirely with the customs established in Magadha. Although there are many tribes settled here from the west of India, Kanoj, Yasawar, Ayodhiya, Sribastav, &c. there is little or nothing to distinguish the customs of these from the analogous tribes of Magadha; but some tribes, such as the Sareswat Brahmans, the Rajputs, Khatri, and pure Vaisyas, in general use the west country dress; the Kanoj Brahmans, however, have in general adopted that of Magadha. It must be observed, that a great many women of Magadha have adopted the petticoat and boddice, as used in the western parts of India. The real customs of Magadha differ more from those of Mithila than I suspected in Bhagalpur, because in the latter the Maithil Brahmans have obtained a complete ascendancy, while in these districts very few of them have settled. The differences have probably arisen, first from the settlement of ranks made in Mithila by Hari Singha Deva, and 2dly, from the conquest made of the greater part of Mithila by Lakshman Sen, King of Bengal, when the Bengalese character was probably introduced into the conquered province, and applied to write books of science, although accompts still continue to be kept in the vulgar Nagri.

The Sakadwipi Brahmans are considered as blameable if they eat rice that has been cleaned by boiling; but by this indulgence they do not lose caste, and they may safely eat grain which has been parched by the Kandus, or any thing that has been fried in ghiu, even by the hands of a Sudra, provided he is of pure birth. These are indulgences, which would be considered in Bengal as highly disgraceful. They may eat the meat of goats, whether male or castrated, that are offered in sacrifices which they offer, and they can eat no flesh except that of sacrifices, not even venison, and they reject the five pure animals of the Bengalese. They use however fish. A good many of them are alleged to be followers of the Virbhav;

but as these drink in their worship, and as this action is thought disgraceful, this is kept secret, and no man confesses his belonging to that sect. All the Hindus, Brahman or Sudra, of the sect of Vishnu, are remarkably strict in eating, reject altogether rice cleaned by boiling, all parched grains, and animal food. The Vaisyas also are remarkably strict, but most of them are of the sect of Vishnu, or Jains, who are fully as severe. The other pure tribes, such as the military Brahmans, Rajputs, and much more the Sudras, do not scruple to eat the flesh of goats, sheep, deer, hares, partridges, pigeons, and ducks, wild or tame; but they reject the porcupine, guana, tortoise, and other animals reckoned pure in Bengal. The Goyalas, although pure Sudras, on one occasion annually offer swine as a sacrifice, and eat the animal; but this is done by no other pure tribe. The impure Sudras eat nearly the same things with the pure; but the vile indulge themselves more than in Bengal. A great many of them avow that they eat the sacred animal, but such only as have died a natural death; and they also eat the carrion of horses, asses, buffaloes, and camels, and they kill hogs, fowls, rats, cats, tortoises, serpents, frogs, lizards, and many animals reckoned vile. All the Sudras, except those of the sect of Vishnu, drink avowedly; but those who pretend to be of the three higher castes, abstain in public from this indulgence. The Brahmans, except the Goyawals do not smoke tobacco, but they chew and snuff; and the military Brahmans, and all lower castes smoke without shame. No woman of rank smokes, and in the country scarcely any of even the lowest tribes; but in the great towns a few pure Sudras, and many of the vile and impure tribes indulge to a considerable extent in this dirty practice.

The funeral expenses are here much more moderate than in Bengal. The mourning of almost all castes lasts 10 days, and on the 11th day is given a feast. On this occasion as usual, the pure tribes perform endless ceremonies. Even the highest castes rarely commemorate their deceased parents either in the Tithi or Amavasya, that is to

say, either on their death, or on the last day of each lunar month, but in the wane of the lunar month Aswin many commemorate their parents, on the same period of the moon in which they died. This custom is here called Pitarpaksha. In these districts the feet of the moribund are not put into the river, and the low and ignorant are allowed to die in their houses; but men of rank and learning turn their parents or children out of doors, when they think they are about to die. They are placed on a mat under every inclemency of the weather, and some sacred herb (tulasi), or stone (salagram) is placed by them, while prayers are read, until they die. If the moribund is rich, before he becomes totally senseless, there is put into his hand the tail of a cow, which he makes as the last offering to the Brahmans; but of course it is not every one that can afford such an offering. Natural affection has in general struggled very hard against the barbarity of this exposure of the moribund; and although no man can avoid the ceremony, the natives of rank, from frequent observation, have acquired a very great skill in marking the symptoms, which immediately precede dissolution, so that their kindred are very seldom exposed, especially in this district, until not only all hope of recovery, but until sensation is over. Where custom renders it necessary, that they should die with their feet in the river, and their house is at some distance, no doubt more suffering arises from the custom, and the conjecture cannot be so certain; because the kindred cannot wait for the last symptoms. In general however, when any man is exposed to suffer long, the conduct of the kindred requires investigation; for there can be no doubt, that occasionally, although very rarely, this custom has been applied to the most atrocious purposes.

In this district the marriages are a most intolerable burthen, not as in Puraniya from low men endeavouring to purchase husbands of high rank; but owing to the expense of the ceremony. Still however the expense of marrying a daughter is always more severe, than that of marrying a

son, because the brides' father always gives money to the father of the bridegroom. The vanity of the parties usually increasing with the rank of the individual, and that rank being often unconnected with wealth, many fathers of high family cannot procure husbands for their daughters, until after the age of puberty. In this country such are not absolutely disgraced, and almost every girl is married one way or other before 20, the father for the purpose begging and borrowing from all quarters, and selling all the property he may have; and he is very generally blamed, and considered as a great sinner, if he has not done so before the girl reaches her 11th year, because he must then be content to take whatever match offers, and his daughter will be married in a manner very unsuitable to her rank. In some parts of these districts it was alleged, that it was not the expense of the ceremony alone, which prevented men of rank from procuring matches for their daughters in due season. It was there said, that the Zemindars wasted the whole of their means on law-suits, and had little left for the due maintenance of their family dignity. The marriage season lasts in the utmost vigour all Vaisakh and Jyaistha (12th April, 12th June inclusive), during which little or no unavoidable labour is performed by any except musicians, and the attendants on the shows and feasts, and there are some married in Phalgun (11th February, 11th March) and Asharh (13th June, 14th July), but no Hindu will marry in any other month, but more especially in Chaitra (12th March, 11th April), when the Muhammedans perform that ceremony. The lower ranks are generally married under five years of age, as the presents required either for the friends or priests are trifling, and the feast is usually the produce of their farm or pig-stye. Very few of any country marry a second wife, while the first lives; and the custom of Sakadwip does not admit of this indulgence. A few rich men, when they have lived long with a wife, and have no children, take a second. In this country the marriage (Vibaha) is properly only a betrothing, and the

wife never enters the husband's house, and does not cohabit with him until she arrives at the age of maturity, when she is conducted home with great expense and ceremony. In Bengal the wife does not indeed live with her husband regularly, until the time of maturity; but she is carried to his house immediately on marriage, and, although she then returns to her parents, the marriage is always consummated so soon after 10 years of age, as the astrologer declares the time propitious. Widows, who burn themselves with their husband's body are much honoured, and a small temple is erected over the ashes. This is called Satichaura, or the abode of virtue, and offerings are made, especially at marriages. All widows here are admitted to the privilege of burning, when they receive the accounts of their husband's death, when he has died at a distance. In Bengal the widows of Brahmans can only burn, when they can accompany the corpse. A widow in Tikari proceeded farther even than the custom allows, and, having delayed burning for 10 years, imagined, that her husband was constantly calling to her. She therefore prepared a pile, on which she was burned, and gained the praise of all, although the action was not strictly legal, especially as she was of the sacred order. In these two districts, so far as I can learn, eight or nine widows are annually burned. The widows of all those pretending to be of the three higher castes, and of the Kayasthas, cannot enter into the state of a concubine; but those of all the lower ranks may become Sagais, and, if they have no children, usually do so; and it must be observed, that many widows, among the low castes especially, are mere children, having been married under five years of age. Young widows among the Sudras of all ranks are taken as Sagais by their husband's younger brother, if he is single; but, if he is married, he must obtain his wife's consent. This however is usually given, as the family is disgraced, should the widow become wanton. If the husband had no younger brother, the widow may live as a Sagai with any man of the same caste that she chooses; but a

married man cannot take a Sagai without the consent of his wife, and this is seldom given, unless as above-mentioned, the widow is a sister-in-law. No religious ceremony attends the union with a Sagai; but the connection is indissoluble, except for adultery. The children of a Sagai are reckoned equally pure with those of a virgin spouse.

If a woman has a child out of matrimony, she unavoidably becomes an outcast, and her child has no caste; but may become a Moslem or prostitute. Men of the Rajput Khatri and Kayastha tribes, but no others, openly keep women slaves of any pure tribe, and the children are of the same tribe with their father, but are called Krishnapakshis, and can only marry with each other. But most tribes, high or low, do not admit of this indulgence, and the children which they have by their slave women, are considered as belonging to the woman's tribe. No man loses caste by a connection with a woman, whose water he can drink; but, if he has a son by a widow or unmarried woman not his slave, the child is an outcast. In the foregoing account of the castes have been mentioned the principal sects to which each is addicted. When an Hindu is said to belong to such or such a sect, it does not in general absolutely imply, that he worships only such or such a god; but that such or such is his family (Kula) or favourite god (Ishtadevata). In some parts of India strict men will pray to no god, but their favourite and his connections, such as his spouse, sons, and servants; but in this district it is not usual to be so wedded; and although the daily prayers of the pious Hindu are offered to some one god, he without scruple has recourse to any other, of whom he thinks he may be in need; and never approaches any image or holy place without showing some mark of respect. The worshippers of Vishnu are every where the most strict, and some few of them here will neither pray nor even show common civility to any god but those of their own sect. Here a great proportion of the Hindus, among whom are even many of the sacred order, and a

large share of the military Brahmans, attach themselves to no sect, do not trouble themselves with daily prayers, and consult no sage to receive a secret form of worship. These are at perfect liberty to apply to any god that comes in their way; and, when agitated by strong hopes or fears, are not behind their neighbours in the earnestness of their offerings. Besides, a very large proportion of the Hindus belong to the sect of Nanak, and these apply indifferently to all the images that are in credit, on which account they are reckoned orthodox (astik), although they do not belong to any of the five sects established as such by Sangkar Acharya. Of these five, three only prevail in these districts; namely, Saiva, Sakti, and Vaishna; and, including the Nanaks to complete the orthodox, may be in the following proportions; Saivas three-sixteenths, Saktas five-sixteenths, Vaishnavs two-sixteenths, Nanaks six-sixteenths. The same persons being the sages (gurus), who instruct both Saivas and Saktas, their real proportion is not easily ascertained, especially as a great many of the Hindus of these districts are so careless or ignorant that they never have taken the trouble to inquire from their instructor whether the secret prayer is addressed to Siva or Sakti, and they do not understand a word, of it. Even the Gurus are themselves often so ignorant of their law, that they can give their followers no directions concerning what ceremonies they should observe: nor is the loss great, although these ceremonies would serve to point out the sect to which the performer belonged. It must be observed, that every Hindu who has received instruction (upades) from a sage (guri), should pray once a day to his favourite god (Ishtadevata); and that the form by which he is instructed to pray is always taken from the Tantras. The Hindu also ought to pray three times a day for the remission of his sins, by forms called sandhya and ahnik, the former taken from the Vedas, the latter from the Tantras; but Brahmans alone are allowed to use the portions of the Vedas, the Sudras must content themselves with the Tantras. These forms are the same for

all sects. In these districts many of those even, who have received instruction from their sage, content themselves with repeating this daily, and make no offerings; and very few trouble themselves to ask three times a day for the remission of their sins. In Bengal people are more attentive to these forms of worship.

Such of the sect of Sakti, as read at all, chiefly study the Mantra Mahodadhi and Mantra Muktaba~~h~~, which are explanations of the Tantras, according to all the doctrines of the Dirba Pashu and Vir schools (bhavs). None of the sect here acknowledge their following the last; but I am pretty well assured, that on many occasions almost every one follows its precepts. Of the first there are now-a-days none, which is no loss, as it requires most extraordinary affectation of sanctity, or the most consummate fanaticism, the doctrine teaching that the believer is the same with god, and ought therefore totally to neglect every thing corporeal or terrestrial. The names of the Saktis most usually addressed by this sect are Kali and Durga; but I do not believe that in the whole of these two districts there is either a temple or image of one or other; and the worship is almost always, as I have said, performed in private according to the rules of the Virbhav. The sect of Siva here have none of the works of Sangkara Acharya, nor of any great doctor of that sect; and, if they read at all, study the passages in the Tantras and Purans, in which their god is celebrated. None of the sect of Vishnu here adhere to that god by the name of Narayan, they chiefly adore Rama; some, however, adhere to Krishna, and a few to Radha. In the south of India the greater part of the sect of Vishnu (srivaishnavs) reject the worship of the incarnations of that god; and, considering him the same with the Supreme Being, address their daily prayers to Narayan as their favourite deity. But in these districts there are none of that sect, although many images are called Narayan, and receive some little adoration, such as an offering of a little oil or red lead; but all such images as I

saw that were called Narayan appeared to me to have been taken from the ruined temples of the sect of the Buddhas, nor do I know what they were originally intended to represent. Although there have been many Avatars, or incarnations of Vishnu, the worship of only two of them, Rama and Krishna, has given rise to sects, at least in modern times, and it is very rare to find any temples dedicated to the others, although their images are common among the ornaments of religious buildings. In this district, however, there are some temples of Varaha and Narasingha, and these occasionally receive offerings from people in distress or fear; but I have great doubt whether or not the images were originally intended for worship, many of them like those called Narayan, seem to have been ornaments taken from the temples of the Buddhists. In the Tantras, however, are forms of prayer proper for being addressed to these two deities, and to several other of the incarnations of Vishnu; but most of even the ten great incarnations of this deity, so far as I can learn, would never appear to have been objects of worship with the orthodox Hindus; for there are no forms of prayer that could be addressed to Buddha, Balarama, Parasurama, Matsya, Kurma, or Kalki; so that only four of these great Avatars would appear to have ever been worshipped; namely, Srirama, Narasingha, Varaha, and Brama. Besides, of the other incarnations there are in the Tantras forms of prayer for worshipping Krishna alone, who is also called Gopal, Vasudeva, Hayagriva, Dadhibaman, Sangkarshan, and Hari-hara. Besides those who worship Rama and Krishna, some few men in different parts have addicted themselves peculiarly to the worship of one or other of these above-mentioned forms of the deity; but I have not learned that any such person has been able to establish any thing like a sect. The worship of Krishna and his spouse has branched into several sects. The greater part at least of the Tantras, which contain the forms of worship of Vishnu and his Avatars, although supposed to have been composed by Siva, are be-

lieved to have been divulged by Narada to Gautama. It must be observed, that no images of Vishnu, so far as I know, are by men of any sense called by that name; and the only thing worshipped by the name Vishnu are marks on stones, said to be the impressions of his feet. In these districts there are several images called Brahma, and several sacred places bear his name; but he is not an object of worship, nor has any person that I have consulted ever seen in the Tantras any form, by which that god could be addressed. Although in these districts there are many temples of Surya, it is by no means clear that there are any of the sect peculiarly addicted to the worship of that god, even the priests in the temples of this god are all of other sects; yet Brahmins in the daily forms of prayer (sandhya), which they should offer for the remission of their sins, ought to pray chiefly to this god by the forms contained in the Vedas. It is said, that the Sakadwip colony introduced this worship, and in fact it is still confined to their descendants the Brahmins; but the worship of the sun, as the family or favourite deity was perhaps introduced into India by the conquests of Darius.

The images of Ganes are very common in the ruins of these districts: but I met with no temples dedicated to this god, except some Sthans, where he is called a Gram-devata; nor are there any persons belonging to the sect particularly addicted to his worship. The people of rank here pretend to reject the worship of the Gram-devatas, and in many villages there is no place dedicated to such, while men who affect to have more sense than their neighbours, when they begin to transplant rice, or on other such occasions as the Gram-devatas are worshipped, offer betle, red lead, rice, and water, and call on the name of Vishnu and Kshetrapal, who some say is the same with Vishnu, while others conclude that he is Siva; but the vulgar have never been entirely able to abandon the worship of the Gram-devatas, and imitate their ancestors either by making such offerings as before mentioned to an anonymous deity, under whose protection they suppose their village to be,

or call by that name various ghosts that have become objects of worship, or various of the Hindu Devatas, such as Mahadeva, Ganes, Devi, Surya, and Hanuman. The ghosts, in fact, and the others called Gram-devatas, seem to be the gods most usually applied to in all cases of danger by all ranks, and their favour is courted by bloody sacrifices and other offerings. They are not in general represented by images, nor have they temples, but the deity is represented by a lump of clay, sometimes placed under a tree, and provided with a priest of some low tribe; but in other cases each man, when he wishes to present offerings to any of these deities, places a mass of clay in his house, and makes his own offering. I shall now mention what I have heard concerning each, having already given an account of the gods of this kind most commonly worshipped in each division, and by each tribe. In Patna, as I have already said, the great object of this kind of worship is Pataneswari, which is properly the Gram-devata of the place; but this term is considered offensive by her priests, who are Brahmans, and say that their goddess is a form of the spouse of Siva.

The most common and general name, however, under which this spouse of the great god is here worshipped, is Bandi, of whom I have no where else heard, except in a few places of Puraniya and Bhagalpur. But here the worship is very universal, and she is called by all ranks the great mother (Mahamaya), and the highest goddess (Parameswari). It seems to be on this account that by the Brahmans she is admitted to be the same with the spouse of Siva, for in other respects there seems to be many differences. She is allowed to be one of five sisters; nor according to the Pandit is the name Bandi mentioned in the books, that he knows; finally she is never addressed as the favourite or family deity, and she is worshipped by all sects. Each man worships this deity in his own house. Persons of rank place a small bit of gold or silver in a plate, and call it Bandi. The poor place a lump of clay on the floor of the kitchen. A Brahman priest (purohit), or

the mistress of the family, repeats some prayers, and sacrifices, if they can be afforded, are offered, of such animal as the votary can eat. In this district no other female deity is a common object of worship, except as a family or favourite god, or at the usual holiday, called here the Navaratri or Dasahara, which is the same as the Durgotstab of Bengal; but here they do not celebrate this holiday with feasting, dancing, and music, nor do they make an image of clay, which after the festival is thrown into the river. There are a few temples of the Saktis, such as Jayamanggata, Siddheswari, Sitala, and Tara Devi, that have been already mentioned; but these are entirely local objects of worship, and there is not in the whole district above two or three of each. The worship of the Bhut-devatas or ghosts is exceedingly common in these districts, and probably much of the worship at Gaya, if not the whole, owes its origin to this superstition, which appears to be ancient, as some of the ghosts belong to the tribes, which appear to have been long extinct in these districts.

By far the most celebrated of these objects of worship is Guriya. I have already mentioned in the account of division Sherpur the chief temple and tomb of this deity, who is there stated to have been a predatory chief of the Dosad tribe; but the worship is universal, and some other castes dispute the honour of having given birth to the robber. In some places it is alleged, that he was a Kanoj Brahman, and the Goyalas allege that he was one of their caste, who was killed by a tiger, but this seems an unjust claim to distinction, as every where the Dosads are his priests, and receive the offerings, which consist chiefly of barley meal from the pure castes, and of swine from the vile. There are few villages in these districts that have not a place (Sthan) dedicated to this god. To the same low tribe belong Chuharmal and Sales. Ram Thakur is a ghost, that of late years has arisen into much note. Sundar, grandfather of Raja Mitrajit, seems to have brought this deity into fashion. A Brahman went into Ramgar with this chief, and in the forests was seized by a devil, who

made the good man constantly call out, that he (the devil) was Ram Thakur a Kanoj Brahman, who had been killed by some accident, and the devil at the same time commanded all the people except Brahmans to worship him, which has accordingly been done. This same Ram Thakur is a Gram-devata in Bhagalpur. He has in these districts no fixed places of worship; but when people are in tribulation, they place a branch of Tulasi in some part near the house, and offer cakes and sugar, and the low tribes sacrifice fowls and swine. He has no Pujari. Tulsivir and Barsivir, two Musahars, are in very great request, in by far the greater part of the Behar district, and next to Guriya and Ram Thakur are those most generally feared. Tilihadano was a Kol, his worship is therefore ancient. Parasuram Thakur was a Brahman, as were also Tirahultiya Thakur, Dharmadas, Balabodh, Gouhur, and Jagajivan Thakur.

Garbhakumar, mentioned in my account of Bhagalpur, is here allowed to have been a Goyala, as were also Basantakumar, Jodhakumar, Nirbhayvir, Kokilchard, and Jojhakumar. Kanudas was a boatman, as were also Jhankivir, Kayalavir, and Dayal Singha, who was killed by a witch, his mother-in-law. Some of the fishermen in Duriapur have songs in his praise, and detailing his history. Damuvir in some places is said to have been a Dom, in others a Goyala, but to the former low caste it is generally admitted, that there belong Harimal, Mohanvir, Yogivir, Bhikhsen, and Jouhurmali. Karuvir was a Teli or oilman, as was also Badalnayik. Barsiyadano was a palanquin bearer. Chilihadano was a person of the Koch caste, none of whom now reside in these districts. Rawaltdas was a washerman. Jagadis was a Rajput, as was also Udaravir. Pran Dhamin was a man of the low tribe called Kangjar, and Bibi is said to have been a woman of the same tribe, and is the only female ghost of which I heard. These ghosts are the spirits of persons who died by various accidents. A great part of them are said to have been killed by tigers. I at one time thought, that those called Viras might have been

saints worshipped on account of their chastity, like the Virikas who have been mentioned in my account of Mysore, and I still suspect that may be the case, although the Pandit says, that they are persons who were killed in disputes. Some of these deified ghosts (Bhut devatas) have small temples of brick, but most of the places, where they are worshipped, consist of a small lump of clay or a stone placed under a tree, or sometimes an old image has been taken from some adjacent ruin. Some have Piyaris generally of the low caste to which they belonged; but others are attended by the Brahman of the village. A great many of the places, where the ghosts are worshipped, have attached to them a Chatiya or Bhakat, who by divine inspiration talks nonsense. In these districts such people are never of the sacred order; but some of them are military Brahmans, and I suspect it is such alone, that in Bhagalpur accept the office; for the Bhakat here at least has no reward but honour. If he is of a pure caste, he employes a Brahman Pujari to conduct the ceremonies, and this person has all the worldly gain. If the Bhakat is impure or vile, no Brahman attends, and the Piyari has all the profit. In these districts the terms Kaphi and Phuldhariya are scarcely known, the Bhakat being analogous to the first, and the Pujari to the second.

The most extraordinary of the Gram-devatas may perhaps be considered Mulek Bayo, the Muhammedan who conquered the country; but in Behar I was assured, that in the adjacent country, he is worshipped as such. The chief forms of worship in these districts among the Hindus, besides the daily prayers offered to the favourite god, and the sacrifices made partly from fear and partly to gratify the appetite for flesh, are bathing in sacred places on certain days, and pilgrimage. In the topography have been mentioned the various places in these districts that are frequented, and the numbers that usually attend; but it must be observed, that among the people here Gaya is in very little esteem, and Rajagriha is in much greater request. The most fashionable pilgrimage here is to Harihar Chhatra in the district of Saran,

at the junction of the Gandaki with the Ganges. Perhaps one quarter of the whole people in Patna go there, and many from the district of Behar do the same. To Baidyanath there may annually go 1500 persons, to Kasi 300, to Prayag 300, to Jagannath 400, to Brindaban 50, to Janakpur 400, to Kamaleswari river in Tirahut 1000. I am gravely assured by a Pandit, that if a person bring sand from this river, the boat, in which he attempts to cross the Ganges, will not move. The Holi here is the chief festival. The deity, to which this festival is here considered sacred, is not Krishna and Radha as in Bengal, but the goddess of Holi (Holikadevi); but who Holi is, I cannot learn. A very few Brahmans perform some religious ceremonies to this goddess; but the generality of the men, during the whole month of Phalgun, sing indecent songs, and throw red starch in the faces of all within their reach. The women of course keep as much out of the way as they can. A very few women of the sect of Vishnu in Patna celebrate the festival of Jhulan, mentioned in the account of Bhagalpur.

The Goyalas celebrate annually the day called Dewali, as is done at Bhagalpur. In the vulgar tongue this festival is here called Gaidhar, and in the Sangskrita, Gokrira. On this occasion the Goyalas tie the feet of a pig, and drive their cattle over the wretched animal until it is killed, after which they boil it in the fields, and eat it. On other occasions they do not use pork. On this occasion every rich man, who has a Goyala to tend his cattle, sends the herd to partake in the ceremony, and poor men paint their cattles' horns. The Goyalas here do not pray to their cattle, but only offer some reddle and ghiu, with which they paint their horns; but in Bengal they make various offerings, saying accept so or so, which is a form similar to what is used towards the gods in prayer. Here it is on the day following this festival, that the Govardhanpuja is performed, when the women of all castes pray to a mass of cowdung made in somewhat of the human form. The women call this image Jongrabongra; but the

Pandits call it Govarddhan, although it is probably intended to represent Yama, and Govarddhan is a hill, not a deity. The women having made offerings to the sacred dung, distribute them among their kindred, to whom at the same time they threaten death as impending from some accident, which is considered as abuse. In Bengal on this same day the women, in imitation of Yamuna, the sister of Yama, judge of the infernal regions, put a mark of sandal on their brothers' forehead, and wish them long life, which is followed by mutual presents. It must be observed, that the Hindus very often worship (Puja) without any temple or images. In fact they seldom frequent a temple, except on peculiar holy days, or when they are afraid of some impending evil. The daily worship of their favourite god is usually performed at home; if the votary be a Brahman, before a holy stone (Salagram); or, if a Sudra, before some water in a plate. If the Ganges water can be procured, it is preferred; but any water will do. There are places, however, that are reckoned more holy than the house, and persons of more than ordinary sanctity usually frequent one or other of these. The bank of the Ganges is every where, and by all sects preferred to any other; some other rivers are reckoned holy at all times and places; but most of them are only of efficacy on certain days, and in certain parts of their course. Concerning the sanctity of other places various sects disagree. The worshippers of the Saktis and of Siva prefer the shade of the Bel tree (*Aegle marmelos*); while the sect of Vishnu prefer a place, where the Tulasi (*ocymum sanctum*) has been planted; but many of the two former sects respect also this plant. All sects consider the cow-house as holy; but on account of the smell few frequent this as a place of worship, except when commemorating their deceased ancestors. On such occasions the house is equally efficacious, whether the cattle are at home or abroad; but except the Goyalas no Hindu, of whom I have heard, ever prays to the sacred herd.

The Charakpuja is not much in use, nor did

I hear of its being at all practised anywhere except in the city of Patna, and town of Gaya. It is held unlawful for the Sudras to read any book, composed by the gods or munis, but some few Kayasthas read the Bhagawatgita. The Kshatris and Vaisyas might read any book; but none, I believe, give themselves the trouble. Several Brahmans read and explain the Purans to the rich, chiefly part of the Skandha and Padma Purans, and sometimes portions of the Sribhagwat. The parts selected chiefly explain the efficacy of various religious ceremonies. The people of rank and learning have a great objection to take an oath. According to the Gayitri Tantra, I am told, it is considered as equally sinful to speak truth as falsehood, when sworn on the Ganges water, Tulasi, Salagram, cow's dung, or dust of cow's feet. Such forms should therefore be avoided, and I am told, that they would have no objection to swear on their sacred books. The custom of ordeal is never used now, except to discover thieves by giving the accused rice to chew. This is done by any leading man without orders from the magistrate, a custom that would deserve severe reprehension, did the police hold out any adequate means of safety. The sages (gurus), who instruct the Hindus, have here much less profit than the priests, who perform their ceremonies; on which account the sacred order has not been tenacious of this title, nor has it pushed the people hard; and a very large proportion of the Hindus have either no sage, or consult one who belongs to the profane orders.

In the Topography I have carefully marked the various persons, who, in each division, have acquired the jurisdiction of Gurus, and the degree of ascendancy, which each has obtained. I shall now offer some general remarks on their customs, confining myself here to such as instruct their followers in the daily worship of the 5 chief gods of the Hindus as their family deity (Huladevata), and for this purpose give them a secret form of prayer, which in these districts is seldom, if ever, called Upades, but is known by the name of Gurumukhi.

The proper and military Brahmans of the Sakti and Siva sects follow chiefly the Pandits; but all other classes of these sects follow chiefly the Dasnami Sannyasis, although these pretend to have been founded by Sangkar Acharya, whose representatives in the south altogether reject the Sakti worship. None of the Pandits have extensive influence, and may be of any sect; as a person, who himself worships Rama as his favourite god, has no scruple in instructing in the proper form those who worship Siva; but in fact most of the Pandits, who act as Gurus in these districts, worship Sakti as their favourite, and are Tantriks. Some of the Dashnamis, as has been mentioned in the topography, have very numerous followers, and large endowments. One of them, Saryu Giri of Buddhagaya, is a man of learning; but in general they are totally ignorant even of writing, of course no account of the progress of their society can be expected. Sudras are not admitted into the order; and after admission there is no distinction between Brahman, Kshatri or Vaisya. In these districts very few have married, and still fewer have become merchants. Most of those who have married, are mere farmers, and only a very few of them are received as instructors by the lower tribes. By far the greater part live on the profits of their lands and by acting as sages for such as choose to employ them, for which purpose they travel a good deal, and are strenuous mendicants. Most of them of course affect a life of mortification, but they are accused of being in private very indulgent to their sensual appetites, and perhaps the chief severity, that many of them inflict on themselves consists in long and dangerous pilgrimages. In these they no doubt occasionally suffer much; but they are urged on not only by superstition, but by the love of adventure; and, wherever they go among the Hindus, they are in general well received. Some of them told me, that they had penetrated to Hinggulada, a place on the sea-side beyond the mouth of the Indus, where there is a temple of great sanctity, but the surrounding country is occupied by Muhammedans. These

unmarried Sannyasis reside in convents; and, where the head of the convent disclaims all superior authority, the house is called Math, and the superior is called Mahanta. He appoints his successor, by will, from among the Sannyasis of his convent. On the accession, a great assembly is held from all the convents near, and each Sannyasi confirms the choice of the departed Mahanta by marking the successor's forehead, and giving him presents. In return he gives a great feast. The Mahanta admits all those willing and qualified to enter into the order; and I understand, that it is not usual to refuse any person thus situated. If the person is young, the consent of the parents is usually obtained, and many parents vow to give a child to the orders. Many houses are dependent on these chief convents, and are called Sitamarai or Sitamandap, and a chief called Karobari is appointed by the Mahanta to superintend each dependency. These Karobaris are generally appointed, where some of the lands of the convent are too remote for the management of the Mahanta, or where many people, who wish to adhere to him as their sage, reside at a great distance. In both cases the Karobari manages the affairs of his superior, and accounts for all his profits, having with him a number of Sannyasis sufficient to assist him in conducting the business. The whole property of the convent, and its dependencies, seems to be at the absolute disposal of the Mahanta, but he is bound to give food, raiment and lodging to his dependents, and entertains all travellers belonging to the order. In consequence of disputes some have left the convent, and set up houses of their own, where they receive no assistance from their Mahanta; but in general are still considered as his dependents. If however they obtain many followers and sufficient means, they may procure an assembly, which by the usual ceremonies will constitute them Mahantas. Some Karobaris also, who have distinguished themselves, have procured the title of Mahanta from an assembly of the order, without having assumed independence. Some strangers intrude on the Sannyasis of these dis-

tricts, but I believe, that loss is fully compensated by those of Patna and Behar, who encroach on their neighbours of others districts.

Some few of the Kanphatta Yogis reside at Patna, and are the sages who instruct the weavers called Yogi in the worship of Siva under the name of Bhairav. Those both of the sages, and of the simpletons, who follow them, that I was able to procure, were totally illiterate, so that I shall not detail the extravagances which they related; as I am in hope of meeting with some learned man, such as many in this sect have the reputation of being. At Gaya resides a woman, who acts as a sage (Guru) for some of this sect; but I learned no particulars of her history, except that she had lived with a sage, and on his death succeeded to the office. There may be in these districts about 30 families of the Janggams belonging to this sect, of whom I have given an account in treating of Bhagalpur. Scarcely any of the Aghorpanthi reside in these districts. I heard of only three families in the division of Sahebgunj one of which belonging to a woman at Koch, who is said to instruct some people in her doctrines. The worshippers of Vishnu are divided into four schools (Sampradas) called Rudra, Sri, Brahma and Sanak; besides various routes (Panthas), by which different doctors have pointed out the way to heaven. It is generally admitted, that Sangkar Acharya established five sects among the Hindus, whom he admitted to be orthodox, according as they worshipped Siva, Parivati, Vishnu, Ganes or Surya; but, so far as I can learn, all his followers in the south adhere to the worship of Siva, while all those in the north with whom I have met, and who have not adopted as guides some schismatic followers of the great reformer, adhere to the worship of Vishnu, and belong to the Rudra Samprada, which he founded; and it is strange, that this school of the sect of Vishnu should have adopted the name of a god, whom they do not worship. Jagannath Das, a Gaur Brahman of the school of Ramnanda, says, that the Dandis of Banares are the Gurus of those of the Rudra Samprada, who

adhere to the worship of Vishnu, as this was established by Sangkar Acharya. The Dandis consider themselves as portions of Narayan or of the supreme deity, and adopt all the extravagances of the state (Asram) called Dandi, from whence they derive their name; but do not think it necessary to have previously undergone the state of Banaprastha. They give to their disciples (Sishya or Chela) the form of prayer (upades) proper for worshipping any of the five great gods, that they please. This however Jagannath says, is not legal, and that the Dandis of the Rudra Samprada should only teach the form of prayer suited for the worship of Narayan. Jagannath says, that these Dandis are the same with the Gyangu mentioned by Kamalakanta of Ronggopur; while the Gokuli Gosaings are the same with his Bhagwats, and follow the doctrine of Visnuswami. From the eight sons of this person all the Gurus of this sect are descended. The representative of the eldest son is said to live at Nathduyar in Marwar, and is much respected. He receives oblations from the whole sect; but he would not appear to have any direct authority over his kinsmen. These teach their pupils the form of prayer proper for worshipping Gopal, that is the infant Krishna. None of the Gokuli Gosaings reside here, but some occasionally come to instruct their flock, the shearings of which are not inconsiderable. They are divided into two kinds, the Sadharani, and Samarpani. The pupils of the latter ought to give up their whole worldly effects to their spiritual guides, nor will they eat nor drink with any other sect. In these degenerate days, the pupils do not absolutely give their whole means to the sage, they are allowed to keep a little, as a nest egg. The Sadharains will eat and drink with any person of their own caste, whatever may be his sect, nor are they so patient under the shears of their pastors. The abode of the representative of Vishnu Swami is called a throne; and the habitations of his kinsmen are called mandirs (temples) or thakurvaris (houses of God). They worship the infant Krishna (Gopal), and reject that of Radha, who was the favourite

spouse of that personage, when he reached manhood. They have very few followers east of Brindaban; but from thence to the sea at Gujjarat they have many.

By far the greater part of the sect of Vishnu in these districts belong to the Sri-samprada, founded by Ramanuj Acharya, but none adhere to the original sect as founded by that furious bigot: by far the greater part are followers of Ramananda, wh<sup>o</sup>, as is said by Jagannath Das above-mentioned, was not the immediate pupil of Ramanuj, as I was told in Puraniya, but studied under Vedanta Acharya, who lived in Dravira in the time of Sekundur Shah. Jagannath interprets this to mean Alexander the Great, of whom some account, he says, is given in a book written in the Hindi language, and called the Bhaktamal. It is said to have been written in the year of Sambat 1631, by Nabaji, a Vairagi, and a commentary has been composed by Priyadas, a Bengalese follower of Nityananda. This is no doubt a modern fable, as the Sekundur Shah, contemporary with Vidanta Acharya must have been one of the kings of Delhi, or Bengal, for the age of Ramanuj is well ascertained. According to Jagannath, Ramanuj was sister's son of Sangkar, the real founder of the sects now held orthodox in India, who therefore probably flourished in the 11th century of the Christian era. Between Ramanuj and Ramananda there had been a succession of five or six pupils. Ramananda was a Dravira Brahman, and not of Ayodh, as was asserted in Puraniya. Having made a pilgrimage to Badrikasram, near the source of the Ganges, his family on his return would not receive him, alleging that he had consorted with strange and impure people; on which account he settled at Kasi, relinquished female society and all other worldly pleasures, and established a new branch of the Sri-samprada. There is no difference between the terms Ramanandi and Ramawat, as I had been previously informed: both are applicable to either Brahman or Sudra, and in general both live together and are called Avadhut; but some Brahmins affect superior purity, will not eat with the

Sudras, and are called Acharyas. Both Acharyas and Avadhuts may with propriety be called Vaishnav, or Vairaya; but the Acharyas are most usually called by the former, and the Avadhuts by the latter, name. The term Vaishnav is not considered as disgraceful for a Brahman, as is the case in Bengal and in the south; but the title Gosaing, which the Brahmins of the sect of Vishnu adopt in Bengal, is considered by the followers of Ramananda as highly disgraceful, and as appropriate to the Dasnami-Sannyasis, their most bitter enemies. In some of the accounts which I have formerly given, I have to a certain degree been mistaken in calling the Ramawatis followers of Ramanuj; for although they are of his school (Samprada), they worship Rama by forms taken from the Tantras, while those who strictly adhere to his sect worship Narayan by the forms that are to be found in the Vedas. The Ramanandis indeed will instruct their followers in the worship of any god of the side of Vishnu, such as Rama, Krishna, Nrisingha, and Ramana among the Avatars, or Narayan, and Vishnu among his heavenly forms. Although all these are considered as various forms of the same god, yet the mode of worshipping each is different; Vasudeva is considered as the same with Krishna. No separate worship is by this sect offered to the spouses of these gods; but their worship is always conjoined with that of the male, so that Krishna is never worshipped without Radha, nor Rama without Sita. Rama and Sita are, however, considered as the proper deities of this sect; and the Ramanandas have not the presumption to consider themselves as above the worship of the gods. They have Dandis; but these retain their hair and thread, and continue to worship the gods; while the Dandis who follow Sangkar shave their heads, burn their badge of honour, and, considering themselves as a portion of the deity, think that worship is quite superfluous. Some of the Ramanandas have married; but they are disgraced, and the men who have kept themselves pure will not eat with them; but they act as Gurus for the lower castes. Women both virgins and married, may leave the world,

and become Avadhutinis, and in the west the custom is common; but here it is exceedingly rare. These females may also act as Gurus. There are no divisions among the Acharyas, and their convents are properly called Sthans, the chiefs of which are called Mahantas. In these districts there are a few Sthans of Acharyas, but they are usually confounded with the Akharas; nor have I been able to distinguish their respective numbers. The Avadhuts are divided into three kinds--Nagas, Gudar, and Brikats, vulgo Bilkat. The convents of the Avadhuts are called Alkaras; and of the Nagas there are seven Akaras or orders, all of whom carry arms, and a vast many of them are in the armies of the Rajas beyond the Yamuna. Their Mahantas act as Gurus: but the multitude go in large armed companies, partly begging, and partly forcing themselves into service, or plundering. The few settled in these districts have been obliged to abandon arms and predatory habits, and for some time their bands have not ventured to traverse the country. The Gudar dress in partly coloured clothes, and there are here very few. In these districts the Brikats are by far the most prevalent class, and are distinguished by a dress stained reddish with a kind of stone, but different from the reddle used by the Dasnamis.

Jagannath is the only Mahanta in these districts who has studied grammar, or can be called a man of learning. Some of the others can read Sangskrita, and have procured a knowledge of the meaning of a few favourite passages; but taken from these they cannot explain a word, and many cannot read, nor even understand the Bhaktamal, which is much studied. The sect seems to have no works peculiar to itself, at least Jagannath does not know them; and he says, that the proper study of the Mahantas ought to be the Ramayan of Valmiki, the Sri Bhagwat, and the Bhagawat Gita.

Few of the Akharas of the Ramawats have endowments, and none of them have large possessions. Not only the convents occupied by those who remain single are called Akharas; but the same name is given to the house occupied by those

who have married. Each Akhara occupied by the unmarried is under the authority of a chief called Mahanta, who as usual appoints a successor from among his followers. None but pure Sudras are admitted into the order of Vairagis. Men of the impure or vile tribes, who wish to be thought better than their neighbours, and who abstain from meat, fish, and spirituous liquors, are called Bhakats, but must not be confounded with the Chatiya Bhakats, who obtain reputation by being possessed by devils, who in general are strenuous drinkers, and who share largely in the flesh of sacrifices. The abstemious Bhakats belong to the sect of Vishnu, and at the recommendation of the Vairagis, who are their Gurus, have given up an indulgence of their appetites. The followers of Madhav Acarya, are called the Brahma Samprada, but do not worship the deity, from whence they derive their title. They seem to be divided into two kinds, the Dakshinadi and Uttaradi. The former, burn the mark of their god on the shoulder of their followers, a ceremony called Chakranti; and in general their sages give the form of prayer, that is suited for the worship of Rama; while the people of the north do not undergo the fire, and worship Krishna and Radha. To the former belong most of the Gayawal Brahmans, who have placed themselves under the guidance of a person, that has rejected the pleasures of world, as is usual in the south of India, from whence he came. I know nothing farther of his history, as he declined all intercourse. He takes the title of Dandi Swami. It would have been curious to have traced the time, when the Gayawals adopted the sect of Madhav, and a knowledge of the circumstances might have led to some explanation of their history; as the origin of this sect is well known, and its date recent, that is to say written these 700 years.

The sages of the northern division (Uttaradi) of the Brahma Samprada are called Goswamis or Gosaings, and must be carefully distinguished from the Dasnami Sannyasis, who are often called by the latter name, although they are worshippers of Siva and the Saktis. On this account I usually

call the followers of Vishnu, Goswamis, and the worshippers of Siva, Sannyasis, rejecting the term Gosaing as dubious, although it is in common use for both sects. The Goswamis of Bengal are the Uttaradi of the Brahma Samprada, and have not penetrated into these districts. I have not heard in these districts of any who follow the Sanak Samprada or school of Nimbak, and therefore proceed to describe the Panthas or new routes to heaven.

The Kavirs in this district have some followers, and their Gurus take the name of Vairagi, whether they have originally been Brahmans or Sudras. Several women have taken this order, among whom is Bibekdas, born in the west in the family of a Kanojiya Brahman. She is reckoned the most intelligent person of the sect in Patna, and gives me the following information. She reads in the vulgar language, and is not at all affected in her manners. She does not even wear a veil, and visited me without hesitation. The Kavir do not give any secret form of prayer, but in its place instruct their followers in their doctrine; nor do they worship images. They reject the fire worship (hom), and all sacrifices. They pray to none of the Hindu gods; but apply to Kavir alone, and conceive that he is omnipresent, and the same with Parabrahma, and that all souls are a part of the divine essence. She considers the Purans, &c. as of no authority. The proper name of their convents is Sthan, and the chief of the Sthan is properly called Sadhu, although in the country the convent is usually called Akhara, and the chief Mahanta. The Vairagis male and female never marry, and they have no Purohits. When they die they may be either buried or thrown into the river. Some married men act as Gurus, but my informant considers this as quite irregular, although some of them are alleged to be descended of Dharmadas, but these reside in Bundelkhanda. I suspect that these married men are of the Baktaha sect, for whom Bibekdas seems to profess a great abhorrence. The Kavirs have in fact divided into 12 Panthas, all on very bad terms with

each other, but I have not learned the circumstances which have given rise to their schisms. The flock of the Kavirs apply to Purohitis, and these pray for their employers to any gods that they please; but they are not allowed to eat or kill any thing that has life, nor to offer sacrifices. Although these Kavirs seem to differ as much as the Buddhists from the commonly received opinions, and are perhaps a remnant of that ancient sect, or at least have adopted many of its tenets, they are admitted to be orthodox (astik), and are usually said to be of the sect of Vishnu; and this they do not deny, because Kavir, the master of Dharmadas, was a pupil of Ramananda. Dharmadas appears to have been a weaver, and perhaps originally a Muhammedan, from which sect he has probably borrowed several of his ideas. The hatred between the Ramanandis and Kavirs is very bitter, nor do I know that the former and the Dasnami Sannyasis look on each other with a more pure ecclesiastic bitterness. The Ramanandis deny that Dharmadas was a pupil of Kavir, and, as the sect of the Kavir is evidently quite modern, it seems to have been in order to show that Dharmadas could not have been a pupil of Kavir, that they have invented the fable of Ramananda, the master of Kavir, having been contemporary with Alexander the Great.

In these districts another way to heaven has been pointed out by certain persons called Radhaballabis, because they worship as their favourite gods (Ishtadevata), Radha and her spouse Krishna; but they differ from the Goswamis of Bengal, who worship the same deities, in addressing the goddess before her husband. The sages of this sect, for what reason I know not, seem to be very reserved, nor could I induce any of them to communicate an account of their order, so that what I here state is taken from Mannalal, a Brahman of another school. He says that among the Radhaballabis no person is admitted to be a Goswami, unless he is born of the sacred order; but that every Brahman who belongs to the sect is not a Goswami; such only as act as Gurus are entitled to this

appellation. These Gurus may either marry or abstain from this indulgence, as they please. The office is not strictly speaking hereditary; but the Gurus usually breed up all their sons in that line, and the profits of the flock are divided among the brothers, like any other property. The chief of the whole sect, named Bhadrilal, resides in Brindaban, and his ancestors for several generations have enjoyed the office, each assuming the title Lal, from one of the names of Krishna. The residence of this high priest is called a throne (gudi), while those of his dependent Goswamis are called mandirs or temples. The chief receives presents from his dependents, and may fine them for irregularities, but cannot displace them. The Goswamis give secret instruction (upades) to Brahmans, Kshatris, Vaisyas, and pure Sudras; but they employ no one of this latter tribe to instruct the impure, with whom they will have no connection, as the whole of their followers must live what is called a pure life, and totally abstain from all animal food or intoxicating liquor. Mannalal is not acquainted with the history of this sect; but says that it is to be found in the Bhakta-Rakhnewali, a book written in the Hindi dialect, much intermixed however with Sangskrita. The sect is most numerous in all the country between Brindaban and Gujarat, in which latter there are many of its adherents. The members are mostly Gaur Brahmans, Agarwala Vaisyas, and Jatwala cow-herds.

The Brahmans, who perform ceremonies, are those in these districts, who obtain most profit; and, whether they act for high or low, they are usually called Purohit Brahmans, unless by their learning they have obtained the higher title of Pandit. There are therefore none called Dasakarmas; but the title Purohit Brahman may be considered as analogous, because every man who has the least learning is called a Pandit. In some places the Purohits who can read Sangskrita, and understand it more or less, are called Pangre; while those who repeat the ceremonies by rote are called Sangre. The most essential difference,

concerning Purohits, between these districts and those hitherto surveyed is, that no Brahman is here disgraced by officiating for the impure tribes, nor have any of these tribes Brahmans peculiarly degraded to act for them. Brahmans of science, however, or in easy circumstances, would scorn to pray for such scum and in each village there is usually a Dihi Brahman, who performs the ceremonies of all the impure tribes, and such of pure Sudras as cannot afford to employ a family Purohit. These Dihi Brahmans are usually Jausis, and are exactly analogous to the Panchangas of Karnata, described in my account of Mysore, and so called from the almanack (Pangji), which they consult. There are therefore in this district no Varna, or degraded Brahmans, nor are those at all disgraced who officiate in any temple as Pandas. The chief duty of a Purohit is to perform the ceremoni-  
es proper on 10 affairs of importance (karmas); at the first appearance of the catamenia in girls (garbhadhana), at the third month of pregnancy (pungsabana), at the eighth month of pregnancy (simanta), at one month after birth (jatagarma), at bestowing the name (namaparana), on first giving rice to the child (annaprasana), on the shaving the head of the child (churakarana), on perforating its ears (karnabedha), on a young Brahman's assuming the thread (upanayana), and on marriage (vibaha). The whole ceremoni-  
es used on these occasions are taken from the Vedas, and differ according to the Veda, which each man follows; for no man in his ceremoni-  
es uses more than one of these books. In these districts by far the greater part use the Yajurveda, some use the Sama, and a very few the Rikh; but none use the Atharba. In Bengal this last is equally neglected, but the greater part use the Sama, some used the Yajur, and a few the Rikh. It must however be observed, that the Sudras cannot perform Upaya-  
naya, because they do not wear a thread, and that it is very seldom that any one, even of the sacred order, performs the whole of the 10 affairs recommended by law. The three higher ranks usually perform Namakarana, Annaprasana, Chura-

karana, Upanayana, and Vibaha. The Purohits also read the funeral ceremonies, and those used at the commemoration of deceased parents, all of which also are taken from the Vedas. They also read the ceremonies which are used when their (*yajaman*) employer offers gifts to the Brahmans (*dana*) for recovering from sin, for procuring the admission of his parents into heaven, or for honouring his god (*Ishtadevata*). The ceremonies which accompany gifts to the Brahmans on the two first occasions are taken from the Vedas. Those which accompany the offerings made in honour of the gods, in both Bengal and Behar, are taken from the Tantras. The Purohit sometimes also reads prayers for his employer at places of pilgrimage, on the holiday at any temple, or when his employer is in danger, and applies to any god for assistance; but these ceremonies are most usually performed by the priest attached to the place of worship, unless the priest is of a low caste, and the votary is a Brahman. The ceremonies used on these occasions are mostly taken from the Purans, but some are contained in the Tantras, and a few in the Vedas. Many bloody sacrifices are performed without the assistance of a priest of any kind, either Purohit or Pujari. In the Vedas are given forms for the sacrifice of men, bulls, and horses, and in the Tantras are forms for the human sacrifices; but all such offerings are now considered illegal; and it must be remarked, that of the five deities, Sakti, Siva, Vishnu, Surya, and Ganes, to whose worship Sangkar restricted the orthodox, the first alone can be appeased by blood. It must be indeed allowed that Bhairav, usually considered as a form of Siva, receives sacrifices; but it is alleged, that this is only legal when he is considered as a Gram-devata. The whole of the 10 Karmis are accompanied by burnt-offerings (*hom*), as directed in the Vedas. According to these books, these burnt-offerings might be made of animals; but in these districts all the burnt-offerings are of inanimate matter. Burnt-offerings are also directed in the Purans and Tantras; but in these districts this ceremony is now very seldom,

if ever used, either in the worship of the favourite or other gods, except at the Durga-Puja, which happens once a year.

The only Brahmans who have here suffered degradation are the Kantahas or Mahapatras, who take the offerings made, when children for the first time perform the ceremonies in commemoration of their deceased parents. They are quite ignorant, and may amount to 300 families. They neither can read nor repeat the ceremonies, necessary at funerals, and in these districts every Sudras Purohit reads these without disgrace, which by my Bengalese was at first considered incredible, and always held by them as abominable, and therefore they considered all the Brahmans in Magadha as Maruiporas; but there no such title is known. No Sudra will drink the water touched by a Kantaha; still, however, it is much more sinful to kill one of them than to kill a king; although, in comparison with a Pandit, the death of a Kantaha is a mere trifle. The death of a Kantaha and that of a military Brahman are considered as about nearly equal, both by performing low offices having become inefficient, and the word used to express this (*patit*) is that applied to land which is uncultivated.

Brahmans, before they assume the thread, which is their badge of distinction, pass only one day in the exercises of Brahmachari, which consist in living pure, that is the young man eats rice and milk, rubs himself with turmeric and oil, and then bathes. If he is able, he reads some forms of prayer; and if he is not able, he repeats them after some person who can read. To such a low ebb are reduced the studies considered necessary for admission into the sacred order, since it has become hereditary. In former times there seem to have been required long studies, and penances. At Patna is one man, who, although he has long ago taken the thread, and is married, calls himself a Brahmachari, and on the strength of this, and much grimace and affectation of penance and sanctity, although he is a very ignorant fellow, procures a good deal of money, being a most im-

pudent beggar. He is a native of Bengal. A Mahratta Brahman, who has taken the thread, but whose history is unknown, because he observes an entire silence, is also called a Brahmachari, and has placed himself in the most public market at Patna. He has several attendants of the sacred order, who beg for him, and minister to his wants. They say, that he has vowed silence for 12 years. He issues his orders in writing, and can therefore write, and he appears occasionally to read, having some few books; but in all probability they are merely devotional.

No Brahmans of this district have become hermits (Banaprasthas); nor have any gone to Benares to take upon themselves the severe rules of Dandi; although, as has been mentioned, several such persons visit this district, and are followed as sages by a good many very wealthy persons, especially among the Gayawals, their unmarried Guru being of this order. These Dandis seem to be analogous to the Sannyasis of the south of India, who must by no means be confounded with the ignorant follows here so called; but the Dandis here would neither seem to possess the learning nor authority of those that are in the south. In this, however, I may be mistaken, as I suspect, that several impostors assume the name, which they have disgraced. I had no opportunity of conversing with any of them. One man, who has adopted the extravagance of a Gymnosophist (Paramhangsa), resides occasionally with the Brahmachari of Bengal before mentioned, a companion worthy of his folly. He very seldom speaks, so that the Pandit of the survey cannot discover whether or not he has any science. The silence probably, however, is very prudential. He is not a native of these districts.

At Rajagriha, a hermit of the kind called Tapasya, or penitent, has seated himself in an open gallery in front of a thatched hut. He sits all day in the posture, in which the Buddhas and Tirthangkars of the sect of Jain are represented, and is well besmeared with the ashes of cow dung. He neither moves nor speaks, and those, who

choose, give him alms. If on any day he receives nothing, he fasts; for he never lays up for to-morrow, and whatever is superfluous he gives to the poor. He was one of the most humiliating objects that I have ever beheld. It was alleged by the people round, that some thieves had stolen his blanket; but I suspected, that this was a mere fetch to procure a rupee, as to their utter astonishment I had not given him any thing. It seems scarcely credible, that any thief should have stolen from such an animal, who, besides his wretchedness, was supposed by all classes to enjoy a large proportion of divine favour. A few women who have dedicated themselves to God, are called Avadhutinis, and live by begging, but I do not know their history farther than has been already mentioned. With regard to their manner of life, and the respect which they obtain, they seem to be much on the same footing as the Dasnami Sannyasis. Two or three other women have set up as sages (Gurus) to instruct mankind, and have been submitted to as heirs of their husbands, who previously filled the office. All those called Brahmans, for the determination of offences against the rules of caste, are divided into associations called Samuha. None of the lower castes are admitted into these Samuhas, and each division of the Brahmans has its peculiar associations. All the members of each Samuha are equal, no Brahman willingly admitting any superior. No fines are exacted, but an entertainment is given by the guilty person, if he is again received into society. The lower tribes have similar associations called Chatais, because no one accused of any impropriety is allowed to sit on the same mat with the society, until his character has been cleared. The Kayasthas and superior castes do not admit the authority of chiefs, and all the members of each Chatai are equal; but the lower tribes have hereditary chiefs, some of whom are called Manjan, some Gorha, some Mahato, and some Mehturs. Fortunately for this district the authority of these persons is confined to matters of caste alone, nor in general have they been allowed to interfere in

ordinary affairs; but in towns several trades, especially carters, boatmen, and palanquin bearers, are under the control of Chaudhuris, or Majhis, who enable them to fleece travellers. They pretend to have orders from the judge or collector, and with proper regulations such offices might no doubt be highly advantageous. The hereditary chiefs exact fines for transgressions contrary to caste. Out of the fine, if it is large, a present is made to the owner of the village or his agent; and the remainder, or in trifling cases the whole, is spent in a feast. Here there are no Bariks, such as are described in the account of Bhagalpur. If a beast of the sacred kind is killed by accident, the expiation is left entirely to the conscience of the owner, who sometimes performs a short pilgrimage; but if the animal has died tied to the stake, or if it dies after being fired with an intention to cure it of disease, or if a person strikes the animal and it dies, the culprit is taken before a Brahman called a Laheri, who determines the nature of the expiation to be performed. There are several of these Laheris, but by whom appointed I know not. In some cases I know the office is hereditary, and has an endowment annexed.

Section III : Of several small sects.

For the sake of preserving uniformity with the accounts of the districts formerly surveyed, I here treat of the Sikhs, although this sect is considerably more numerous than any one of the five that since the time of Sangkar Acharya have been usually considered orthodox; but, although the Sikhs altogether reject the Brahmans as their sages, and receive no secret form of prayer, by which they can daily address one or other of the five great divinities of the Hindus, still they are admitted to be orthodox (Astik), for which I have not heard anything like reason assigned, farther than that the Jain and Buddhists were condemned by Sangkar and Udayan, two great luminaries of the Hindu law, and that since the rise of the Sikhs no person of such authority has appeared. The real reason is perhaps, that the office of Guru, in the parts where the Sikhs prevail, is of little importance, and the successors of Nanak have allowed the Brahmans to remain in the full enjoyment of the Purohit's office, although this seems to have been done rather as a matter of prudence, or as an indulgence to weak consciences, than as a thing enjoined, or perhaps even allowed by the founder of the sect. Although I have not seen the account of this sect, that has been lately published in the Asiatick Researches, I suppose, that it enters fully into all the details necessary on the subject. I shall therefore avoid long discussions, and mention chiefly the substance of what was said by Govinda Das, chief of a bang or division of the sect, and who presides over 360 gudis or thrones, that is to say a considerable but indefinite number of places, where there is a seat called a throne for his reception. He usually resides at Rekabgunj in the suburbs of Patna, and is a middle aged man, free from hypocritical cant, or the affectation of austerity; but does not appear to have any learning, and is exceedingly tiresome

from repeating many Pauranik legends. He calls himself a Fakir, and acknowledges, that at Lucknow and Moorshedabad there are two persons of equal rank to himself; but denies, that this dignity is due to the persons in this district and in Shahabad, who claim the honour of independence, and the former of whom have been enumerated in the topography, as persons possessed of jurisdiction. The Fakirs of the Kholasah sect of Sikhs admit into their own order only Brahmans, Kshatriyas and Vaisyas; but among their followers they admit all Hindus, who are not vile; and they entirely exclude all Mlechchhas, such as Muhammedans or Christians. The Fakir like many other Hindus admits, that there is only one supreme God (Parameswara), but he asserts, that no one even of the inferior deities knows his name, nor anything of what he does, and that he gives himself no sort of trouble about human affairs; yet he thinks, that he ought to be the only object of worship. He allows, that Vishnu, Brahma and Siva are gods (Iswara), and he occasionally makes them offerings; but he says, that he does so merely in compliance with the custom of the country. The Sikhs, as I have said, have no secret form of prayer; but their sages (Guru) instruct them in a short creed, like that of the Muhammedans, and this they are taught to repeat. They have also four forms of prayer, for four different times of the day; and, when any person gives an entertainment, or makes offerings at the house of meeting (Sanggat or Dharmasala), one or more of these forms are repeated, according to the time or times when the offering is made. A person of any religion may partake of these entertainments; but an infidel is not considered as at all converted by such participation, nor would a Sikh admit any such person to eat in his house. The Fakirs sometimes marry; but this is considered as disgraceful. All Fakirs, whatever their caste may be, eat together, and in order to satisfy the consciences of the purer tribes, all abstain from many kinds of food and drink. The Fakirs ought to give up all connection with the Brahmans; but many in compliance with

custom employ Purohits to perform their ceremonies. The Sikhs, who are not admitted into the order of Fakirs, follow exactly the same customs, that they did before their admission. They observe the same rules of caste, employ the same Brahmans as Purohits in every ceremony, and in all cases of danger worship exactly the same gods; they abandon only the daily worship of the family god (Kuladevata).

Nanak had two sons, from whom are descended 1,400 families called Shahzadahs, who are much respected, and reside at Dera in the Punjab, where they seem to be dedicated to religion, and to live on its profits. Nanak appointed as his successor a pupil named Ungat, who was followed by Amardas, Ramdas, Arjunji, Aaragovinda, Hararay, Harekrishna, Tekbahadur, and Govinda, who was born at Patna. The Muhammedans began now to persecute this sect, and the Sikhs had recourse to arms. Govinda does not seem ever to have become a warrior; but he appointed four generals, who were not only soldiers but priests. Since his time there has been no general head of the sect, and it has divided into two branches; the Khalesahs, who are of the church militant, and who usually as such assume the title of Singha or Lion; and the Kholasahs, who confine themselves entirely to spirituals, and are commonly called Sikhs, the original name of the sect, when it still entirely confined itself to the instruction of the people in the proper worship of God. In the Punjab the Khalesahs prevail, and every Raja in his own dominions is considered as the head of both church and state; and they have become violent persecutors. Govinda Das seeming to know little of this branch of the sect, and there being scarcely any, of them here, I shall say nothing farther concerning the Singhas, than that the Harimandir in Patna, where Govinda the last universal head of the sect was born, although held sacred by the whole sect is in possession of the Singhas. A Dayal Singha with three assistants reside at it, and have the profits arising from offerings; but the place has of late been seldom frequented, the conduct of Dayal

Singha, and his assistants having given scandal to the sect; nor in the whole of these two districts has this person one dependent Gudi or Sanggat. Govinda Das considers him as a person of no authority, and as a mere keeper of the sacred place. In the Kholasah sect the Fakirs or spiritual guides, who are entitled to sit on a throne (gudi), are called Mahanta, and ride on horseback, preceded by a flag and drums (Nakarah). The Fakirs, who depend on the above, and have charge of meeting-houses (Sanggats or Dharmasalas), are called Balakas. These also act as spiritual guides, and the nature of their dependence has been explained in my account of Puraniya. The assemblies at the Sanggats are quite irregular, and depend entirely upon the accidental offerings, that are made. Even at Rekabgunj, by far the greatest place of worship in these countries, there are not now four daily assemblies; but it is said, that formerly these meetings were regular, and when no offering was made by any of the laymen, the Mahanta defrayed the expense; but Govinda Das considers this as unnecessary, and no meeting takes place, but when some person makes an offering. These however are frequent, and sometimes more than four occur on the same day, but all are given at the four regular times.

The followers of Sivanarayan called Santas, and mentioned in my account of Bhagalpur, have in these districts made little or no progress; but lately a man of Daudnagar made some noise, and obtained the title of Santa, although I found that he himself disclaimed the distinction; and he seems to have been alarmed, whether in consequence of any threats I do not know, as unfortunately the man seemed to think me averse to his cause. He is a merchant of the Khatri tribe, and is named Bastiram. I am told that he leads what is called a holy life, has read sundry legends in the profane languages, and talks much to his neighbours on religious subjects. He says to them, that he is of the sect of Vishnu, but constantly expatiates on the doctrine of an immaterial Supreme Being (Nirakar Parabrahma). It is alleged

that he declares Dana, that is charity given to Brahmans for procuring a remission of sin, to be not only an useless expenditure of wordly means, but that in a future life it will prove rather prejudicial. His son, who visited me, denied this damnable heresy; but it seems to me that he teaches some doctrine which he knows is looked upon as dangerous; for when I wished the father to visit me, he pretended to be sick, and when I offered to visit him, he sent his son to inform me in a civil manner that he must be excused. In these districts the Jain are called Srawak. The number of this sect settled here is not great, amounting to about 350 families; but they possess considerable wealth, having all engaged in trade, and many of them with success. They have, therefore, 17 priests (Yatis), who constantly reside, 15 at Patna, and 2 at Behar. With the two latter I had several interviews, and they were very communicative, the chief of them being a man of considerable learning. At Patna they declined all intercourse, which, I am told, proceeded from their being very shallow, and afraid of exposing their ignorance. A Saryuriya Brahman of the sect of Vishnu, named Govinda, was brought to me at Patna, as the only person there able and willing to give me information on the subject; and he says, that he has been employed to instruct some of the Yatis in the Sangskrita language, which gave him an opportunity of reading their books and knowing their customs. Finding the business profitable, I believe he was a principal means of keeping the Yotis at a distance; but he was abundantly diligent in procuring information. In travelling through the district, I had also an opportunity of conversing with a great many pilgrims, who were visiting the holy places mentioned in the topography, and who had come from Bundelkhand. From these sources I collected some information respecting this sect, which I now offer in addition to that, which I have given in my account of Mysore. The circumstance by which I am most surprised is, that here the hereditary division into the four common tribes of

Brahman, Kshatri, Vaisya and Sudra is totally denied, although these names are considered among them as denoting distinctions of employment and rank. All the laity here are, therefore, called Vaisyas, because they all trade; but they assured me, that in the west of India a great many of them are called Sudras, because they cultivate the land or tend herds of cattle; while others are called Kshatris, because they carry arms; and they assert, that a large proportion of the Rajputs in Jaynagar, Bundela, Mewar, Marwar, Khandhar, Lahaur, Bikancer, Jodhpur, &c., are of their religion, and that the princes of the first-mentioned place continued Jain, until the time of Pratap, the son of Seway-Jaysingha, who became a worshipper of Vishnu, and received Upades from the Brahmans. None of the persons with whom I have met in these districts had ever heard of any Brahmans belonging to the Jain, except those who will be afterwards mentioned as forming two kinds of priesthoods, rather connected however with the sect than belonging to it. There is, therefore, great reason to suspect that the proper doctrine of caste, or at least of four castes, similar to those which the orthodox Hindus suppose to have originally existed, is an innovation among the Jain, although in the south of India it seems now completely adopted in compliance with the prevailing opinions; for in Karnata none will admit that they are Sudras, the rank being too low, while it is evident that no people could have subsisted without by far the greater part being labourers; and it is no less evident that Karnata was once inhabited by a people chiefly, if not entirely, of the Jain religion. Although the distinction of Brahman, Kshatri, Vaisya and Sudra has not taken place among the Jain of these districts, nor of Bundela, they are subdivided into tribes, which they call Jat or castes; and no person of one tribe can marry one of another; nor will they eat together boiled rice or bread. These tribes are said to be numerous, and I met with no one who pretended to know the whole that may exist in India; but I heard of the following:—Osawal, Pariwal, Puri-

wal, Kariwal, Agarwal, Yasawal, Srimal, Srisrimal, Karawal, Barawal, Golsingha, Gujawal, Bagherwal, and Golilal. All the pilgrims from Bundela were of the Pariwal tribe. In these districts most are Osawal and Agarwal, that is, the original inhabitants of Agra; but it must be observed, that by far the greater part of the Agarwals have been converted to the sect of Vishnu, and are admitted to be of the Vaisya caste, which distinction is also conceded to those who adhere to the sect of the Jainas.

The Jain seem long to have been divided into two sects, the Swetambar and Digambar; but of late, as among the orthodox, schisms have arisen, and sundry people have pretended to find new ways to heaven by what are called the Terepanthi and Bispanthi, that is, the 13 and 20 roads; while others called Duriyas have separated still farther from former opinions. The Digambars are also called Bhattacharakas. Of these there are scarcely any in this district; nor were there any among the pilgrims with whom I conversed. I believe, however, that in the south the Digambars are the most prevalent. The Digambars, or at least their priests, ought to go naked; but, if those I saw in the south belonged to this sect, as I believe was the case, they have given up this absurdity; and even Pandita Acharya, who had obtained Nirham, or divinity, was as decently clothed as an ordinary man. What convinces me that it was the Digambar with whom I met in the south is, that this sect has 24 books, called Purans, as mentioned in my account of Mysore. The names of these books are:—Adipuran or Chakradhar P., Ajil P., Sambhav P., Abhinandan P., Saumati P., Padma-Prabhava P., Sauparsa P., Chandra-Prabhava P., Suabadhinathiya P., Saitalnathiya P., Sriyangsanathiya P., Vasupujya P., Bimalnathiya P., Anantathiya P., Dharmanathiya P., Santinathiya P., Kunthunathiya P., Armallanathiya P., Munisubratanathiya P., Naminathiya P., Nemnathiya P., Parsanathiya P., Mahavira P., and Uttara P. These books, so far as I can learn, give an account the 24 Tirthangkars, or law-givers of the sect; the

first 23 giving each an account of one such person, while the *Uttara Puran* gives an account of the whole. The sect of Digambar in performing its ceremonies is said to be guided by books called *Siddhanta*, which form its code of *Agam*. The books are—*Trailokyasar*, *Gomatsar*, *Pungjaraj*, *Trailokyadipak*, *Kshepanasar*, *Siddhantasar*, *Tri-bhanggisar*, and *Shatpawar*.

Many of these Purans and *Siddhantas* are attributed to *Gautama*, or other chief rulers of the (*Ganadar*) of the sect, who are supposed to relate what was said by the *Firthangkars*, or law-givers.

Besides these books the *Digambars* have other books, called *Charitras*, composed by inferior personages. These are *Yasodhar Charitra*, *Sripal Ch.*, *Hanumant Ch.*, *Sita Ch.*, *Bhadrubahu Ch.*, *Jambuswami Ch.*, and *Pradyumna Ch.* The *Swetambar* have always held the *Gymnosophists* in the contempt due to their extravagance. So far as is here known, they are divided into 84 *Gachh*, each of which is under the authority, in spirituals, of a priest called *Sripujya*; but every person seems to be at liberty to join whatever *Gachh* he chooses. The *Sripujya* is the *Guru* or spiritual guide of the *Gachh*, and as such, as usual among Hindus of all sects, is worshipped by his followers; but whether or not he is exactly of the same rank with *Pandita Acharya*, whom I have mentioned in my account of Mysore, I cannot ascertain. The *Sripujya* is always by birth a *Srawak*, and renounces all worldly pleasure. He educates a number of pupils in the same strict manner, and is succeeded by one of these, when he is translated to heaven. None of the *Sripujyas* would appear to reside farther east than Gwalyor. They seem to have each an abode, which may be considered as their head quarters; but they pass a great part of their time in visiting their own flocks. Although it is for these alone that they perform the offices of delivering secret instruction (*Upades*), of distributing consecrated ashes, and of reading the book called *Pritikrama*; yet, wherever they go, they are received by the whole sect with the utmost respect, and in all the principal places

which they frequent, houses called Pausal have been built for their accommodation. The Sripujjas, and their immediate pupils, I understand, in general possess some learning. The people of each Gachh are so scattered, that the Sripujjas have found it necessary to appoint assistants, who may act as deputies to perform the above-mentioned ceremonies, and to manage the temporal concerns of the Sripujya.. These assistants are the only persons, who in these districts are called Yatis, although it would appear from Colonel Mackenzie's account, that in the south the term is considered applicable to the whole priesthood. The Yatis are of the order of Mahabratas, described in the Asiatic Researches, by Colonel Mackenzie, and ought to observe with the utmost strictness the five great virtues of the Jain law. 1st. Pranathipat, respect for the life of all creatures. 2nd. Mrishabad, truth. 3rd. Adutadhan, honesty. 4th. Maithan, chastity. 5th. Poriga, poverty; while they have no expectation of being elevated to the high dignity of Sripujya. On this account it seems to be difficult to find persons willing to fill the office, so that children are usually purchased for the purpose, and among these the Srawaks are willing to take the children of Brahmans. The two Yatis at Behar had originally been of this order; and being still suspected of a hankering after the flesh-pots were far from respected, although one of them, as I have said, was a man of very considerable learning and good manners, qualifications which, I am told, are very upcommon in this order of priesthood. These Yatis are the mere agents of the Sripujjas, and according to their industry in performing their duty, and especially in remitting contributions to the sage on whom they depend, are entrusted with the care of a larger or smaller portion of his flock, being removable at his pleasure from any one place to another. The Yatis usually reside at one of the places (pausal) built for their masters' accommodation, and each has usually a pupil whom he educates to be his successor. If he dies without having educated a successor, the Sripujya is his heir, and sends a

new Yati to take charge of the office. In general the Yatis can read Sangskrita, but few of them understand much of that language.

Some holy men, called Sanbegis, make occasional visits to these districts. They accept of nothing but what is absolutely necessary for each day's daily subsistence, and are supposed literally to take no care for to-morrow. The Srawaks of the Swetambar sect would appear to have no proper Purohits, or priests for conducting their ceremonies; each man worships the gods for himself, and makes his offering; nor on such occasions is any priest necessary to read prayers. Among them, however, has arisen an order of Brahmins, called Bhajaks (*eating*), or Pushkar (*flower-priests*), who attend at their temples, and take the offerings, and on that account are usually called their Purohits, although they are never employed to read prayers. The account usually given is, that between two and three centuries ago, the sect having undergone persecution, these Brahmins took arms in their defence, and have ever since been allowed to have charge of the temples, to receive the offerings, and to supply those who came to worship with turmeric, red lead, and some other articles usually employed. All the Bhajaks that I have seen adhered to the orthodox faith. The same may be said of the garland-makers (*mali*), of whom one is usually attached to each temple, in order to keep it clean, and supply votaries with flowers. The Srawaks of the Swetambar sect seem indeed to have little occasion for Purohits, as of what are called the ten actions, (*Dasakarma*) required by the orthodox, marriage alone is here accompanied by any religious ceremony, and any Brahman is employed by the Srawaks to read the ceremony usual on such occasions. The reason of this seems to be, that the ceremony being universal among their neighbours, the Srawaks are afraid, least without it the contract might not be considered valid. In the south it would appear from Major Mackenzie's account, that the Jain attend to the performance of all these ten religious actions, and also to the ceremony of

initiation (Upanayana), which the Srawaks here entirely neglect. All the Srawaks here ought to be Anabratas, which order requires their observing the five great virtues lately mentioned, as far as consistent with the existence of society; for what I have called chastity, is a total abstinence, and poverty implies the total neglect of worldly concerns, and these rules observed with rigour, it is evident, are incompatible with the existence of society. The Srawaks worship their 24 great teachers, usually here called Avatars, although Tirthangkar seems to be the most proper name; and also some of their most celebrated disciples, among whom 11 attendants on Mahavira are the most conspicuous; but of these Gautama is by far the most eminent, and seems to be as remarkable here as Gometrai is in the south. Mr. Colebrooke in his treatise on the Jain, published in the Asiatick Researches says, that this person is only called Gautama on account of his being descended from that person, and such may be the case; but the Yati at Behar, and Govinda of Patna assured me, that they consider the disciple of Mahavira as the son of Mayadevi, and as the author of the Indian Metaphysics. In their temples they have images of all these persons, which they worship; but their devotions are more usually addressed to what are called the representations of their feet. The places where all these personages were begotten (Garbha), where they were born (Janma), where they resigned worldly pleasures (Dikshya), where they began to meditate (Gyangr), and where they departed from this world (Nirban), are considered holy, and are frequented by pilgrims, and many such have been mentioned in the topography. All the 24 Tirthangkars are said to have been sons of kings, except Nemnath, and he was of the royal family of the moon, being descended from Jadu, the ancestor of Krishna. Vasupujya another of these Tirthangkars, died at Champanagar in the reign of Raja Dadhibahan, who lived after Karna. These circumstances connected with the reforms of the Pauranic chronology given by Major Wilford and

Mr. Bentley, will serve in some measure to show, what reductions will be necessary on the extravagance of Jain chronology. The Yati of Behar says, that the best account of their Avatars and kings is to be found in a book called the Bhagawatsutra consisting of 45,000 couplets (sloka), and that the best account of their places of pilgrimage is called the Tara Tambul.. Much historical matter is said also to be contained in their Purans totally different from the books of the orthodox called by these names, although both have probably been derived from some common original, now lost. I am assured by Govinda, that the Srawaks here frequently study the same Purans with the orthodox Hindus, *viz.* Ambhoruha, Vishnu, Vayu, Bhagawanta, Narada, Markandeya, Agnidaivata, Bhavishya, Brahmabaibarta, Lingga, Varaha, Skandha, Bamana, Matsya, Kurma, Garura, Brahma, and Itihasa. The Swetambar also acknowledge the laws (smriti) of the 20 Munis of the orthodox, who have already been mentioned, and place these sages in the same succession. The Swetambar have no less than 45, or as some allege 34 Siddhantas, or Agams for the direction of their worship, but they seem to contain much extraneous matter. Among these are the Thananggi Sutra, the Gyangnti Sutra, the Sugoranggi Sutra, the Upasakadesa, the Mahapandanna, the Nandi Sutra, the Pandanna, the Rayapseni, the Jivabhigam, the Jambudwippannatti, the Surapannatti, the Chandrasagarpannatti, the Kalpa Sutra, the Katantrabibhrama Sutra, the Shashthi Sutra, and the Sanggrahani Sutra.

The temples of the Srawaks are here called Deohara. In many of them Bhairav is an object of worship. The Srawaks look on him as a minister of the gods, and he is represented by a mass of clay usually placed under a shed. The Srawaks here worship no less than 48 female deities, among whom are Padmawati, Chakreswari, Chandrakantha, Srimaline, &c. but I have learned nothing of their history, nor did I see any of their images. The Srawaks also worship Kshetrapal, the god of cities like the Gram-devata

of the vulgar. In this district the Srawak do not usually worship any of the gods (Devatas) adored by ordinary Hindus, such as Rama, Krishna, Siva, Kali, &c. but when afraid of any great impending evil, and when they think, that they have failed in procuring relief from their own gods, they sometimes, just like the Moslems, have resource to whatever idols may be fashionable, and employ a Brahman to perform the ceremonies. They admit the sun and heavenly bodies to be deities, but do not consider them proper objects of worship. The Srawaks do not themselves perform Hom, that is they do not make burnt offerings, and they abhor animal sacrifices; and put themselves to the most extreme inconvenience in order to avoid killing, by any accident, even the most minute reptile; but when afraid of any misfortune, they employ a Brahman to make the offering called Hom. This seems, however, to be a superstition crept in among them from their neighbours, just like the worship of the gods of the orthodox Hindus. Besides the Digambar and Swetambar, as already mentioned, three sects, called Terepanthi, Bispanthi, and Duriyas seem to have lately arisen among the Jain, a proof, that they are now freed from the terrors of persecution. The Terepanthis and Bispanthis are so few in number, that ~~they~~ not been able to learn the differences of opinion, on account of which they have separated from each other; but both agree in rejecting the ~~teachings~~ of the sages (Gurus), who are spiritual guides for the two old sects of the Jain; nor have they adopted any other persons to perform this important office. This is a heresy so damnable, that they are beheld with the abhorrence due to the heterodox (Nastik), while the Swetambar in the west of India, and even in Patna, from their weight in the state, are at present admitted by the Brahmans to be orthodox (Astik). These two heterodox sects worship the 24 Avatars, and perform other religious rites as usual, practices which are entirely condemned by the people called Duriyas, all of whom are said to consider themselves as having obtained divinity, and therefore

as exempted from the worship of any god. This extravagance, however, has not been accompanied by the system of rejecting the advice of sages (Gurus); and therefore, although considered as heterodox (Nastik), they are thought less dangerous than the other two schisms, especially as their sages are ascetics of the most extravagant mortification, who wander about thoughtless of all worldly concerns, and covered with rags and nastiness. These fanatics have not yet penetrated so far towards the east, and the account above given is taken entirely from report.

The Roman Catholics have a church in Patna, which, as I have said, is a respectable looking building. The priest is, I believe, an Italian employed by the societas de propaganda fide at Rome, but I have not seen him, and I am told by the natives, that his flock may amount to about 20 families of native Portuguese..

At Patna there are three or four families of Armenians, who have long had a fixed residence.











